

LEVEL
ONE

Christian Order

Property of
Graduate Theological Union

JUN 5 1986

Summary of Contents for May, 1986

PASTORAL LETTER

Cardinal Hume

THE EXTRAORDINARY SYNOD : 3

Philip Trower

THE CHURCH AND POLITICS

The Editor

HELL AT LUNCH

Father Bryan Houghton

WHAT THE CHURCH IS FOR

Southern Cross

COMMUNION IN ONE KIND

Placid Croney, O.P.

FORCED CHANGES FOR CHINESE
FAMILIES

China News Analysis

FRUCTUS VENTRIS

Our Lady, in Her generous womb,
(The House of Gold, we may presume),
Man-Mothered Him Who would illumine
The world, and free from Satan's doom
All would His easy yoke assume

And gain eternal worth.
Her cousin, Elizabeth's famous Boy,
Within her womb—John—leapt for joy

But Mary's voice to hear!
Blessed above all women She
Who gave Her womb obediently,
Humbly brought Our Saviour dear
To bring Mankind felicity.
Through Her came very God on earth.

O modern mothers, think on Her
Whom rebel spirits could never conquer!
And make not of your life-filled wombs,
For babes aborted, nameless tombs!

— *Mary Ada George.*

Contents

Page

- 258 TESTIMONY OF FAITH
The Editor
- 260 THE CHURCH AND POLITICS
The Editor
- 269 WHAT THE CHURCH IS FOR
Southern Cross
- 271 THE MODERNISED JESUS OF THE RENEW "PROCESS"
James Likoudis
- 278 THE EXTRAORDINARY SYNOD: 3
Philip Trower
- 294 PASTORAL LETTER
Cardinal Hume
- 298 HELL AT LUNCH
Father Bryan Houghton
- 300 COMMUNION IN ONE KIND
Placid Croney, O.P.
- 305 FORCED CHANGES FOR CHINESE FAMILIES
China News Analysis
- 317 BOOK REVIEWS *Paul Crane, S.J.*

If You Change Your Address :

Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

Christian Order is a magazine devoted to Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields. It is published ten times a year.

It is published by Father Paul Crane, S.J., from 65, Belgrave Rd., London S.W.1V, 2BG. This is the sole postal address to which all communications concerning *Christian Order* should be sent.

Christian Order is obtainable only by subscription and from this address. In the case of those desiring more than one copy, these are obtainable at the subscription rate and should be paid for in advance.

The annual subscription to *Christian Order* is £5 in the United Kingdom and Republic of Ireland; \$10.00 in the United States, Canada and Australia; elsewhere according to the approximate sterling rate of exchange, in the currency of the country concerned or any convenient currency.

Air-mail rates as follows :

U.S.A., Canada

India, etc.—£10, \$20

Australia—£12, \$25

New Zealand—£12, \$25

Christian Order

EDITED BY

Paul Crane SJ

VOLUME 27

MAY

NO. 5

Testimony of Faith

THE EDITOR

IT wasn't a matter of "dungeon, fire and sword". Instead, this year's meeting at Porchester Hall, like its equally great counterpart four years ago, had "General February" to contend with. That wicked old gentleman gave us all he could — in the shape of an appallingly cold day, which in no way stood out in icy isolation from the days that preceded and followed hard on the heels of its icy blast. It was, by contrast, part of a continuum — a necklace of wretchedly cold days that wrapped itself round the United Kingdom for two or three weeks beforehand, and which was to continue for ten days or so after the meeting which "Pro Ecclesia et Pontifice" had worked so hard for and which "General February" had tried so hard to reduce to a flop.

In the event "General February" failed completely in his wicked plans. He was routed by an audience that filled the great hall completely. Not a seat was left vacant by a splendidly enthusiastic and cheerful Catholic crowd that had come, not only from London and its immediate surround, but from all parts of the United Kingdom and, indeed, from the Republic of Ireland; not primarily, I would say, to listen to as fine a collection of speakers as anyone could wish to hear; but, above all, to bear lasting and true witness in these desperately troubled times to their Catholic Faith.

This was tremendous. Those who had the privilege of addressing such an audience could not have helped being moved beyond measure by the enthusiasm that came up,

in wave after wave, from the floor of the hall. It was magnificent and it made the whole great meeting the success that it was. The Faith was there and witness was borne to it, the substance of things hoped for, so far as a magnificent gathering of Catholics was concerned. In no way were these seduced by any kind of fatuous optimism. On the contrary, their hope appeared to me as having gathered even greater strength not despite, but, I would say, because of the tears, the heart-break and the disappointment of the past four years. About all, there was a quiet resolution, a determination to see the present crisis through, to persist despite all the odds until truth gained its victory; a steadfastness that nothing could ever deflect. There was something unbreakable here. I sensed it and so did others. It brought lightness of heart and strength to us all.

And what comes next? Little that can be called flamboyant. In this country we do not play it that way. It will — and must — be, rather, a matter of steady, unrelenting pressure, applied at all points where application is needed — Catechetics, Ecumenism, Liturgy, the Mass, the murder of the unborn, permissiveness in contemporary society and within the Church itself. No one can cope single-handed with all these sensitive areas. I see no reason why some — if I may put it that way; why some should not cope with some of these areas to a greater extent than others, giving a lead, thereby, to the rest.

With an increasing number of noted exceptions, clerical and religious support for this pressure will remain at a discount. This matters far less than it did. Catholic lay men and women have come to realise now that in this matter of the application of pressure for the preservation of the Faith they will have to stand alone. They have done so before in the history of the Catholic Church and they will do so again. They have no other alternative, for the pastors of so many of them are, I am afraid, no longer credible in their eyes. Respect for their office remains, but very little for the persons of its holders. These carry less and less credibility and conviction where the laity are concerned. As in the days of Arianism, the laity, once again, will have to save the Church. Under God, they will do this. I have no doubt whatsoever about that.

Below we print the Address on "The Church and Politics: Should the Church be Political?", given by Father Paul Crane, S.J. at a day-conference at the Porchester Hall, London on Saturday, February 22nd under the auspices of "Pro Ecclesia et Pontifice". The audience numbered approximately 900.

CURRENT COMMENT

The Church and Politics:

SHOULD THE CHURCH BE POLITICAL ?

THE EDITOR

Begin with the Basics

I N a subject like this, as in so many others, one is compelled to begin with the basics, if only for the fact that the prevailing confusion within the Church has tended to obscure them; which is the greatest of pities. And why? Because, once the basics are lost sight of, any discussion of a subject like "The Church in Politics", which is mine today, turns into little more than aimless talk, rising at times to a crescendo of vehemence, peculiar to the screeched utterances of those who are in possession of little more than half the truth. Quite frankly, there is nothing to be gained from this kind of assertive charade. That is why good men tend to avoid it. Neither can I blame them for so doing. And I note with sadness that the nonsense that marks so many discussions of the Church and politics tends to repeat itself when other allied subjects come up for consideration. Listen, if you can bear it, to any group of clerics and/or religious of the progressive, post-conciliar sort in discussion of the subject that I shall offer you this evening: or others akin to it such as, for example, famine in Africa, economic development, unemployment, population problems, the inner city, social justice, peace, Socialism, Marxism, Capitalism and the rest of it; listen, just listen to

the talk, and you will be amazed at the ignorance displayed: at the same time, astounded by the self-confidence with which the ignorance is held up to view for all the world to see; so much so that I am led back to a remark for which I was responsible some twenty years ago in the wake of the Second Vatican Council. What I observed was that, in the aftermath of Vatican 2, the priest appeared as propelling himself into the market place and the layman into the sacristy — the exact opposite of what presumably, was intended.

What are They?

Now, to the basics. They can be expressed very simply and shortly as can so many profound truths. They are as follows. Man is made by God out of nothing; his human soul, which gives him life as a human being, is the direct creation of God, particularized in every case to himself. There is no contribution from himself to that divine creative act. There cannot be, for man was *not* before that act took place. Made, then by God out of nothing, man is totally dependent on God, belongs to Him completely and absolutely. Out of this comes man's overriding obligation to serve God, set deep within his nature as a human being. It cannot be any other way where a human being and his creator are concerned. (We are far away from what has been described as an Englishman's concept of religion; to wit, an arrangement between a gentleman and his Maker on the gentleman's terms). What the obligation to serve God implies necessarily in the case of every man is his co-operation with God, his Maker, in the carrying out of God's instructions — the fulfilment of God's Law — in man's regard. Co-operation there must be because the human nature of every human being demands it. It does so because God made it that way. By reason of his soul, which is the direct creation of God, man is endowed with powers of understanding and will by reason of which he is empowered (enabled) to *accept* God's Law in his regard or *reject* it. He *can* choose (is free) to reject God's Law, but he *may* not. Thus we may express it in the idiom of the English language. Man's greatest glory, found in his possession of human powers, is thus his heaviest charge. He *can*, but he *may not*. Rightful freedom of choice is always

circumscribed by *God's Law*. Man's perennial temptation is to reject the circumscription. It is active within the Church today, with the cult of self-fulfilment for its own sake seeking to replace the fulfilment of God's Law as the primary task of the Catholic in what is thought of so wrongly by the secularist, neo-Modernist as the new—man-made and man-centred—post-conciliar Church of today, tailored to suit the mood of what they call "modern man". There is no such Church and the call is totally bogus. Neither is there anything new about it. It was first given out in the Garden of Eden when Eve had her disastrous chat with the serpent. Progressives who ally themselves, by implication at least, with Adam and Eve in that disreputable and disastrous episode, are the most reactionary people on God's earth. They keep telling us the Church can't put the clock back after they have shoved — or tried to shove — it back to the Garden of Eden. In all charity, it would be better, I think, if they termed themselves, not Progressives but Troglydites.

Eden and After

Out of the Eden disaster, as we know, came mankind's affliction with the sin of our First Parents, which we know as Original Sin and which is represented so falsely today in quarters of the Progressive Establishment as little more than "the difficulties of the human condition" which, by implication, can be overcome by mankind's own efforts apart from God. This is what *self-fulfilment* means in contemporary progressive newspeak — man apart from God, master of his own destiny, shaping his own life by his own unaided efforts; which is nonsense. The result in man's case is no more than twisted junk. Look around and see for yourselves. I remember in the far-off days of my youth, the catch-phrase of that somewhat silly old Frenchman, Monsieur Coué: "Every day in every way we are getting better and better"; as large a piece of balderdash as I have ever had the misfortune to have blighted my ears.

From the affliction of Original Sin came Christ Our Lord, the Son of God, to redeem mankind; which meant righting its balance that Adam had tipped towards Hell, squaring things out, so to say: at the same time, presenting, thereby,

to every member of the human race, then and to come, the opportunity through Grace of personal salvation. In other words, Christ's redemption of mankind as a whole presented every member of the human race with the opportunity of taking its fruits to himself, thereby attaining what we call, rightly enough, personal salvation. But Christ's time on earth was short. Thousands and millions of men and women were to be born after He returned to His Father. His Church, therefore—His One, True, Holy, Catholic and Apostolic Church was founded by Christ—as *no other* was so founded—to extend to men through time the fruits of Christ's Redemption, to place before all the opportunity of personal salvation. This is *exactly* what the Catholic Church is for. Its primary purpose is there. That purpose is supernatural, not directly of this world: it always has been supernatural and always will be. I stress this primacy of the Church's supernatural purpose, if only for the fact that a peculiar little booklet is going the rounds this Lent, attended by a great deal of the contemporary, conventional bally-hoo. The booklet is titled *What is the Church For?*, and the titling is revealing. Twenty-five years ago any Catholic kid at any social level, would have told you that the purpose of the Catholic Church was to save the souls of men. Now, apparently, fifty pages of semi-secularized, inter-denominational waffle are required to ask the question. What kind of answer is given I do not know; no doubt it will emerge in compromise fashion, designed to suit the varied denominational views of those whose representatives were parties to its construction. One only has to look at a production of this sort to realize the worth of that marvellous treasure known to so many of us as the *Penny Catechism*, so arrogantly discarded by the Progressive Establishment in the wake of Vatican II.

“Go”, said Christ Our Lord to His Apostles”, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost”. That was Our Lord's message to His Apostles when He left this earth to return to His Father. That is His message today. That will always be His message. “Behold I am with you always, even to the consummation of the world”.

In the World, but not of It

The Catholic Church, then, is divine because its Founder, Jesus Christ, was divine; because its message of personal salvation is divine; because its members share divine life with Christ through the Grace that comes through Baptism and the Sacraments and are united, thereby, with Him in His Mystical Body, which is the Catholic Church. In essence, therefore, the Church is not of this earth. She is in the world, but not of it. Which does not mean for one moment that she is in disregard of its people and their sufferings. She cannot be, for she is in full recognition of the fact that man is made up of body as well as soul; that the two are not compartmented in him, but intertwined in the beauty that is his person so intimately that one is in constant impact on the other. So much so, in fact, that political, economic and/or social conditions, generally and when they are adverse, can weigh on a man, his wife and their children to the point where they are in no way fully able — because so afflicted — to co-operate as they should, through the use of their human powers, with God in the work of their salvation and that of their fellow men. Yet, the Church was founded to place before all men and women the opportunity of salvation, which requires that co-operation. From which it follows that, if conditions (political, economic and/or social) are such as to render virtually impossible man's co-operation with God through the fulfilment of His Law, the Church must not only be concerned; but, where and whenever possible, work for the alleviation and, indeed, the removal of those adverse conditions. And may I remind you, at this point, that the Church has known this for years; that long before the oldest proponent of liberation theology now living, was born, Pope Leo XIII had given *Rerum Novarum* to the world and that he was preceded by approximately half a century by the great Prince-Bishop of Mainz, von Ketteler, and that—in between, so to say — there was the distinguished Cardinal Mermillod in Switzerland and the splendid group gathered around him. Their message in brief was that every human being has a right to live at a level compatible with his dignity as a human being; able that is to co-operate with his Creator in the work of his salvation through the right

and reasonable use of his human powers. Where that right is obstructed the Church has a task to do; not for its own sake, but by way of an ancillary and essential operation in support of the primary and supernatural task for which she was founded by Christ Our Lord. That task is to extend to all men—through Baptism and the other Sacraments—the Grace of God without which personal salvation cannot be attained. It follows that the first demand which the Church has every right to make of any society of which she forms a part is that for religious freedom: by which I mean freedom for men and women to come to her and freedom for herself to go to them, so that the means of Grace may be made known and offered to them. She would be faithless to her Founder if she did not make it: "Going, therefore, teach you all nations, baptizing them" and so on. The command is clear and it concerns the Church's relationship not only with her own Catholic people but with *all* men who are, whatever they may be, potential Catholics; subjects, therefore, for evangelization.

Evangelization and Secularism

It is very necessary today to stress this primacy of the Church's evangelizing task precisely because of the secularism which today besets so many of its members, both clerical and lay. These would be scandalized (quite wrongly) at the thought of the Church pursuing her evangelizing mission in the midst of a people afflicted by desperate poverty which cries out for alleviation, but which, let us suppose, the Church is incapable of relieving because she is without the men and the material that would enable her to do so. Under such circumstances—let us be clear—she is right to do so. It is her *first* duty to offer to men the riches she alone has, God-given and priceless beyond computation—the riches of Eternal Life. The Marxist will affect to sneer at her in this regard, with her offer to the destitute of what he calls "pie in the sky when you die" in return for what he thinks of as their social quiescence. He accuses her, thereby, in his spiteful ignorance, of embracing a false dualism; alienating, in this way, the destitute from that concentration on their misery in class-war terms, which he thinks of as a necessary prelude to the glories of proletarian revolution.

Sadly, today, there are far too many secularized and semi-secularized Christians, Catholic and otherwise, who think in this fashion. For them, St. Peter Claver, for example, was something of a wash-out. He should have sown the spark of revolt, not the seeds of Grace, in the hearts of the Negro slaves, dumped by the boatload at Cartagena and on whom he let flow not only his loving compassion, but the water of Baptism all his life long. And Mother Teresa today with her work for the destitute and dying in Calcutta is doing no more in the eyes of some secularized Catholics than bind up the wounds of an unjust capitalist society, thereby perpetuating its existence. Let them give out that kind of blarney in the streets of Calcutta and see what happens to them. They won't see it because they will be dead; torn to pieces by the poor of a great, sprawling city, who love her beyond compare. Priest-promoters of liberation theology have no doubt written her off. They travel a lot. I have not noticed any around her in Calcutta. Maybe the smell of the destitute dying is too much for their delicate nostrils. I don't know.

Note this, please — I have *not* said that evangelization must be the Church's *only* course: apart, that is, from concern with the circumstances that surround its process. *I have* said that it is the Church's primary and *essential* concern, but that others are *ancillary* to it and that, when adverse conditions *block* ancillary action altogether, concentration should remain on that which is essential.

Medium and Message

As with everything else, once priorities are lost sight of because values have faded, means are transferred into ends, the medium becomes the message and confusion is king. This, I would say, is what the prevailing secularism is doing to the Church and so many of its clerical representatives; drawing them away from the supernatural and into the secular; from Eternal Life to life in this world, largely for its own sake, without reference to Heaven. In consequence, essential priorities fade into the background and integral, supernatural vision is lost. What I would classify as disconnected "pop" operations tend to take over as substitutes for true evangelization; and become the order of the day. Once what is at the best an ancillary operation

is substituted in this fashion for that which is essential, the thrust goes—as it must go—from the Church's evangelizing mission. Impact is lost. Immersed, as it seems in ordinariness, the Church becomes, in the eyes of the world no more than an outsize welfare organization; larger than any others, but ordinary because ordinary like them in so many respects. The Second Vatican Council asked the Church through her representatives to be open to the world. Too many who made the attempt found themselves immersed in it; drowned by the secular because their minds, when they made the attempt at *openness*, were *closed* to the supernatural. This they have now lost sight of; their stamping ground little more now than that occupied by today's secular humanitarians.

Essential and Ancillary

Some of you might be thinking that I have said nothing so far about "The Church and Politics". Forgive me for saying that, in this thought, you would be wrong. I have said a great deal; laid, I hope, the foundation on which, I hope, any consideration of this subject must be set. It is this: precisely because the Church *must* be faithful to the divine and primary task for which she was founded by Christ Our Lord, which is the salvation of souls, she must be concerned in ancillary fashion with the obstacles — economic, social and political — that obstruct that task. And, where and whenever possible, she must work for their removal in a fashion that is both positive and negative. How she does this is largely for her representatives on the spot to decide — whether, say, the question is one of working *through* an adverse situation of political oppression, as is the case, probably, in Cuba today or of confronting it, as is the case in the Soviet Union or, by combining both these methods, as may well be the case in contemporary Poland. Decisions are in no way easy in this regard and rarely understood by outside observers and, often enough, by Catholics themselves. But where the Catholic Church is faithful to her essential and divine mission the understanding is easier.

Priest and Layman

Meanwhile, whatever the circumstances, it is essential

that the Church promote and propagate and *teach* that great body of social (and politically-related) teaching which will enable her laymen in their capacity as Christian citizens, to permeate the society of which they form a part with those principles of social and political morality, which alone can give it lasting cohesion. The neglect of this teaching tack before and since the Council (it persists today) has brought lasting trouble to society at large. At present, I am afraid, I see little true effort in this direction being made by Bishops and Religious Superiors. I do not understand why. It could be due to the somewhat naive view that sees "Renewal" as accomplished once a nun has discarded her habit for a pair of trousers and a priest is kitted out in T-shirt and jeans.

It is, of course, for the layman according to his inclination and ability to play an *active* and *direct* part in policies with a view to influencing their course in the direction demanded by respect for the dignity of every citizen, including those who are most destitute and forsaken. It is not for the priest to do this, for the simple reason that, by so doing, he would drive a wedge into the ranks of the Faithful and, at the same time, split in two and cripple most drastically his own essentially supernatural ministry of evangelization, which must be his first consideration. But it is for the priest, where he is suited to the task, to acquaint himself with the moral principles governing political action and its problems in order that, when called on, he may be supportive of the layman in this regard.

Neither is it for the priest to ally himself, still less appear as *identifying* himself, with movements of a quasi-political nature, particularly those whose relationship to the priest's primary supernatural task can be detected only by the widest stretch of the imagination. The same goes for all those other areas of work whose tendency inevitably is to reduce the priest to a functionary and which are, for that reason, far better consigned to capable lay hands. Within this context, the words of Cardinal Ratzinger in his, by now, justly famous *Report*, are most apposite: "What the Church needs in order to respond to the needs of man in every age is holiness, not management".

This is the best and most appropriate answer I know to the question posed by the booklet "What on Earth is the Church For?" which has enjoyed a very large interdenominational circulation during Lent and to which reference is made in this month's "Current Comment", entitled "The Church and Politics". Acknowledgements and thanks to the South African Catholic Weekly "The Southern Cross" and its Editor.

What the Church is For

(An Editorial from the *Southern Cross*)

FOR much of its history, the Church has seen itself as the ark of salvation in a world heading for damnation.

To the extent that Catholics have sought to save a human race that began in rebellion against God and his kingdom, they have been sure of themselves, zealous in good works, and successful in communicating his gifts of faith and holiness.

The Church has known what it is and what it should be doing; evangelising, recruiting, catechising, disciplining, uniting and sanctifying a holy people to give glory to God in the liturgy, to serve him in works of mercy, and be happy with him for ever.

On the other hand, to the extent that the Church has lost its sense of uniqueness and of the urgency of its mission, it has tried to immerse itself in a world that really has no place for it, and tended to espouse secular causes while leaving the salvation of men too easily to God's uncovenanted grace. It has tended to reinterpret salvation as ordinary human happiness, and wondered what special contribution it could make. It has felt uncertain, ineffective or even redundant and lost enthusiasm for prayer, worship and making converts.

This is not a plea for reviving old heresies like Jansenism and Montanism. We are nothing if we are not faithful to revealed truth, and it is true that we do not know for

certain that one human being has gone to hell; neither Judas Iscariot, who may have repented, nor Adolf Hitler, who may have been mad.

It is also true that the Spirit blows where he will, that God's grace can reach men through false religions. *Gaudium et spes* and the Decree on Ecumenism are all true, and a providential corrective to pessimism and narrow-mindedness.

Let's not go overboard on the other side, that's all. There are careful qualifications, equally providential, built into both documents. The authentic teaching of the Catholic Church is true and does not change.

The way of salvation is still a narrow way; and if anyone chooses not to take it, God will not compel him. It is easy to commit a mortal sin, and to go to heaven we must use the means we know he has provided for us: besides baptism, faith in the dogmas of the Church; a constant struggle against sin; repentance and sacramental confession; penance, prayer, and a life centred on the eucharistic sacrifice. And we must try to make the same means available to everyone in the world.

God was not born into this world for no reason; he did not suffer the cross for nothing. If we seek a salvation which does not depend entirely on the incarnation and passion of Christ, it must be delusory. If we think our Lord shouldn't have gone through all that, we deserve to hear him call us Satan. If we do not believe that it is his body given up for us, and his blood shed for us, that we offer to his Father, we can take no part in his sacrifice and since he died for all men, we have an urgent duty to gather them all around his altar.

MY BEST THANKS

go out to all of you who have renewed your subscriptions to *Christian Order* so very promptly and with such wonderful generosity. I am more grateful than I can say.

Paul Crane S.J.

Mr. Likoudis is the author of various books on historical theology and education, and is vice-president of the international lay association Catholics United for the Faith (CUF). Acknowledgements to "The Wanderer".

The Modernized Jesus of the RENEW "Process"

JAMES LIKLOUDIS

THE RENEW program (or "process") of the Archdiocese of Newark promising the development of "vibrant faith communities" has now spread into 70 Catholic dioceses of the United States, including the Diocese of Buffalo. Touted as a "spiritual renewal process" if it remains highly controversial. There are myriad objections to the RENEW process. In many respects it is simply embarrassing with its crooked, gnarled tree logo, balloons, signs, banners, buttons, mugs, and bumper stickers. RENEW'S utter silliness results in part from its use of pop-psychology, group-dynamics techniques applied to the interaction of small groups (quite reminiscent of the psychological manipulation found in such secular, behavior-modification programs such as Effective Parenting Information for Children — EPIC). However, in posing as a "spiritual renewal process", RENEW is a much more serious phenomenon.

RENEW Materials and the Paulist Press

The truth is that RENEW materials as published by Paulist Press have proved a destabilizing and polarizing influence in many places and brought forth sharp criticism by discerning priests and laity alike. Paulist Press does not have a credible record in Catholic publishing, as witness the Vatican's recent condemnation of such Paulist Press best sellers as *Christ Among Us* by ex-priest Anthony Wilhelm and *Sexual Morality* by Fr. Philip Keane, S.S. These books were so theologically askew that their imprimaturs were ordered withdrawn. Many other books and

texts published by Paulist Press have subjected Catholic faith and morals to a process of radical revision and outright assault. Examples are:

1) *The Come to the Father* elementary school religious education series ((it helped create a whole generation of religiously illiterate Catholics);

2) *Human Sexuality: New Directions in American Catholic Thought* by Fr. Anthony Kosnik et. al. (this book sponsored by the Catholic Theological Society of America also suffered direct condemnation by the Vatican for undermining biblical sexual morality);

3) *Introduction to the Faith of Catholics* by Fr. Richard Chilson;

4) *Jesus and the Eucharist* by Fr. Ted Guzie, S.J.;

5) *Parents Talk Love: The Catholic Family Handbook About Sexuality* by Susan K. Sullivan and Fr. Matthew A. Kawiak;

6) *Education in Love* sex-education program;

7) *Biblical Reflections on Crises Facing the Church* by the Modernist biblical scholar Fr. Raymond Brown;

8) *Magisterium* by Fr. Francis A. Sullivan, S.J.

9) *Making Moral Decisions* by former Jesuit and Canisius College professor Edward Steven;

10) *Readings in Moral Theology* (Nos. 1-4) by leading dissenter theologians Charles E. Curran and Richard McCormick, S.J.

The above are but a few of the Paulist Press books promoting deviations from Catholic teaching and which have aroused the concern of Catholic parents desirous of handing on "the Faith which was once for all delivered to the saints" (*Jude* 3). It is important to understand that some of the above books and texts have freely circulated in the Diocese of Buffalo spreading errors and confusion concerning the Church's teaching on faith and morals. Now Paulist Press has given us RENEW.

Vatican II Betrayed

That the Catholic Church and indeed all Christian confessions in the nations of the West are in a crisis situation

is no surprise to those who keep abreast of religious matters. What is surprising is that there can be found Christians who ignore the profound nature of this crisis and the flood of heterodox theological and catechetical literature which has contributed to it.

How the mind of the Second Vatican Council has been distorted and betrayed by dissenter theologians, catechists, and journalists is a theme enlarged upon by one of the highest dignitaries in the Church, Joseph Cardinal Ratzinger, in his new book *The Ratzinger Report* (Ignatius Press). Cardinal Ratzinger's autopsy on the "anti-spirit of the Council" deserves careful reading by all Christians. Similarly, Msgr. Philip Delhaye of Belgium, who was secretary-general of the Vatican's International Theological Commission and a leading theologian at the Second Vatican Council, has echoed Cardinal Ratzinger's critique of the false theologies at work reviving the destructive errors of classical Modernism. He too has noted how a "parallel council" of liberal Modernist theologians and publishers has succeeded in giving the general public a false conception of the work and meaning of Vatican II. They have created their own conception of the Church which Vatican II never dreamed of, even attempting to replace the Hierarchy by the "People of God" who are given a democratist political-sociological, not biblical meaning. The dogmatic definitions of past Ecumenical Councils are ignored in an effort to adapt to the "modern mentality" or are replaced by tendentious interpretations of "signs of the times".

It should be remarked here that the contempt for traditional dogma manifested by these visionaries of a "new Church" is reflected in the non-doctrinal structure of the RENEW process and the particular favor it gives the works and views of dissenter theologians and writers.

RENEW and the Deformation of Christ

Whatever bits and pieces of Catholic doctrine are found in RENEW are, however, vitiated by its heretical deformation of the sacred humanity (and divine personality) of Jesus Christ. One has only to read the RENEW materials circulating in the Diocese to see what a miserable sham the RENEW process is in its pretension "to help people get

to know and love Jesus better by more clearly understanding the things which Christ said and thought". RENEW's modernized Jesus is simply not the Jesus of the divinely inspired Gospels of the New Testament. RENEW's Jesus has been in effect stripped of His divinity and reduced to the proportions of a mere man, manifesting ignorance of His identity and mission, and mouthing palsy-walsy banalities. For example, RENEW's exposition of the Scripture text: "You are the Light to the world" runs as follows:

"Jesus turned to His friends and said: 'People look up to you. They see how happy you all are with life. They want to follow your life-style because they, too, want to be happy and at peace. That's a very important thing you are doing. You can't let these people down'" (*Evangelization: Home*, p. 20).

Far more serious are the following quotations from RENEW undermining the faith of Christians in the divinity of the Word made flesh:

"Jesus shows us what fully humanness really is. He BECAME fully human by the choices and decisions He made in His life. In His imagination, His mind, His heart, His words and deeds, He GREW into a person of wisdom. Wisdom is the highest gift of the Holy Spirit. It is the gift by which we are enabled to see things as God sees them.

". . . Jesus GREW to see everyone and everything as God sees them. In that wisdom He loved all things as a reflection of His Father. He GREW to understand that HE WAS DEEPLY CONNECTED TO EVERYTHING and was therefore responsible for the well-being of all. Jesus BECAME a totally just person who stood in truthful relatedness to everything. He STRUGGLED to uncover the sources of sin and suffering. . ." (RENEW, *Empowerment by the Spirit*: Home book, pp. 28-29. Copyrighted by the Roman Catholic Diocese of Newark, 1980).

"Jesus calls us to life. He calls us to mission. Over and over He calls us back. He is the firstborn our elder brother who has experienced the same kinds of FRUSTRATIONS in His own time and place in his-

tory" (RENEW's *Empowerment by the Spirit*: Home book p. 31. Copyrighted by the Roman Catholic Diocese of Newark, 1980).

"All our life the Holy Spirit has been gently prodding us to respond to the Father's call. AS IN THE CASE OF JESUS, so in each of us, the Spirit leads us to know WHO WE ARE and to DISCERN WHAT IS THE WILL OF GOD in our life" (RENEW's *Empowerment by the Spirit*: *Small Group Sharing Option*, p. 10. Copyrighted by the Roman Catholic Diocese of Newark, 1981, 1984).

"In the gospels Jesus IS BROUGHT TO SPIRITUAL MATURITY BY MEANS OF MANY EXPERIENCES. One day a 'wild and wooly' prophet (John the Baptist) comes out of the desert like an unexpected spring rain. Could this be the long awaited messiah? JESUS WONDERS" (Diocese of Buffalo's "Religious Formation of Youth Using RENEW" manual, p. 80).

Clearly, the ignorant, struggling, frustrated "Brother Jesus" of the RENEW process cannot be the Second Person of the Blessed Trinity, the very Eternal Word and Wisdom of God, who took human flesh in the womb of the Virgin Mary. Uudoubtedly, Christ learned knowledge through experience, but possessing the fullness of divinity He enjoyed full knowledge concerning His redemptive mission and was aware of both His divinity and His messiahship.

The traditional doctrine of the Church concerning the mystery of the Incarnation, namely that Christ is perfect God and perfect man in the unity of one Divine Person, is thoroughly muddled in the RENEW process. Such heretical deformation of the Sacred Humanity of Christ can never serve as the foundation for authentic spiritual growth and progress. Interestingly, in 1979 William Cardinal Baum warned the U.S. Bishops concerning the increasing attacks on orthodox Christology. "The mystery of the Incarnation is being challenged in a profound new way by many theologians and if you have not yet felt the effects of this in your own local dioceses, you will in time. These effects already are being felt in our seminaries and universities

and undoubtedly will affect preaching and teaching in the local churches". With RENEW and the regrettable use of certain defective catechetical texts in its Catholic schools, the Diocese of Buffalo can no longer be considered exempt from such a challenge.

The Infection of Modernism

Lastly, it must be said that RENEW's radical reduction of Christ to a mere human person must be traced to the spread of liberal Protestant and Modernist ideas among what might be termed "New Breed" Catholics. Denial of the supernatural order and the divinity of Christ has ravaged almost all Protestant churches. Today, too many Protestant ministers use their pulpits to explain away the divine inspiration of the Scriptures, the divinity of Christ, the Virgin Birth, original sin, angels, miracles, the bodily Resurrection of Christ, etc. — all in the name of a "scientific" higher biblical criticism developed by tendentious (and unbelieving) scholars. The defective Christology of the Archdiocese of Newark's RENEW process manifests the same fatal Modernist distinction between the "Jesus of history" and the "Christ of faith" which has already sapped the faith of many Protestants. RENEW thus serves as another example of the revival of neo-Modernism in the Catholic body since the Second Vatican Council.

There is no question that the Catholic Church will throw off this infection of an unbelieving "new hermeneutics" disseminated by such scholars as Hans Kueng, Edward Schillebeeckx, Raymond Brown, and their followers. The present crisis will go the way of past crises in the stormy history of the Church. It is interesting, however, to note Hans Kueng's insistence that the theology of the future must assure *the displacement of dogma* by religious experience. This displacement is precisely the ideological thrust of the RENEW process. In devaluing the objective certainties of revealed religion in favor of the arbitrary opinions and subjective preferences of individuals, RENEW presents a serious challenge to all those who would defend the most basic dogmas of the Christian Faith. There are many today who seek religious experience at the expense of objective truth and revealed dogma. It is

the Modernist Hans Kueng who writes that "religious experience must replace the definitive teaching of the Church". Similarly, the architects and writers of the Archdiocese of Newark's RENEW "process" publicly proclaim their antidogmatic bias: "People are hungering for an experience of the living God. Many have had such an experience in the sharing groups that have grown up since Vatican II and more recently in the sharing groups of the past term of RENEW. *It is an experience beyond doctrine or creed.* It is a personal encounter with Christ. We should be jealous of this experience" (*RENEW Pastoral Staffbook I*, p. 37; emphasis added). RENEW's arrogant claim to provide religious experiences of Christ "beyond doctrine or creed" reveals RENEW'S fundamentally Modernist character and why it fails utterly as a "spiritual formation process" in which Catholics can have confidence.

MOUNTAIN OR MOLEHILL ?

'Twas said to me, in vernacular plain;
Do not bemoan, do not complain;
The Mass is fine, there's no mistake;
Do not a mountain from a molehill make.
Well, why is it that priests are few?
And why those spaces in the pew?
The "experts" have, it is my thought,
A molehill from a mountain, wrought.

—Leo Darroch

We publish this month the third of four Reports by Philip Trower on the Extraordinary Synod, which finished early in December last year, 1985. Philip Trower's Reports are published despite the lateness of their publication, which was inevitable under the circumstances. The reason for their publication at this somewhat late hour is because of the light shed by the Author's scholarly and perceptive mind on the prevailing confusion within the Catholic Church and its underlying causes. We believe a careful reading and reflection on these Reports will be of the greatest help to readers.

The Extraordinary Synod : 3

A : CARDINALS AND CURIA REFORM

PHILIP TROWER

ADDRESSING the meeting of the Cardinals called to Rome to discuss the reform of the Curia during the three days preceding the opening of the Synod (Nov. 21st-23rd), the Holy Father began with some important reflections on the Sacred College itself.

The cardinals, he told his listeners, have "from the remotest times been considered the closest counsellors and helpers of the Successor of St. Peter". Pope Sixtus V (1586) had called them "the eyes and ears" of the Head of the Church "constituted such by the Holy Spirit". Helping the Pope "corresponds to the very nature of what being a cardinal is. . . More a service than a dignity, the Cardinalate is likewise an expression of universality and unity".

"Besides the task of electing the Bishop of Rome, they also have that of supporting him in a particular manner in the pastoral care of the Church in its universal dimension".

Because of "the particular links which make them a living part of the Roman Church", the Holy Father said, "the Bishop of Rome wants to meet with you more often. . . . The meeting of the College of Cardinals is a form of exercising episcopal and pastoral collegiality in use for over 1,000 years and which it is fitting we make use of also in modern times". Among the tasks falling to the College today was that of helping the Pope "in the general development of collegiality after the Vatican Council".

Having mentioned the two earlier meetings of the College he had called in 1979 and 1982 and the subjects discussed at them, the Pope said that the present meeting could be considered "an authoritative introduction to the Synod". If only one-third of the Bishops attending the Synod had been present at the Council, 89 of the 122 Cardinals at the Consistory had taken part in all or some of the Council's proceedings. We are therefore, the Pope added, "part of that experience, we come from it". Even those who became bishops and cardinals after the Council belong "to the generation which has breathed the air of the Council".

Theological and Ecclesiological Problems

The preliminary observations of the Holy Father suggest to me that in the search for forms of collegiality in keeping with the Church's fundamental constitution — in other words, those which do not impinge on Papal primacy — he intends to build up the Sacred College so as to be in some way a counterpoise to the Synod should it show signs of again getting out of hand.

The Pope then turned to curial reform — or rather the revision of Pope Paul VI's reforms instituted in the late 1960s by the Apostolic Constitution *Regimini Ecclesiae Universae*.

The revision has apparently been under discussion for a good ten years — Pope Paul himself was considering it before he died — and in July of this year the Cardinals were sent a new draft, *Lex Peculiaris de Curia Romana*, as the basis for discussion at the present meeting.

The subject of the Roman Curia, the Pope said, had aroused keen interest among bishops as soon as the Council was announced. Their suggestions had included internationalization, a better definition of its functions and com-

petencies, and more bishops in its departments. In giving their opinion of the present document, he asked the Cardinals to consider in particular the way it gave expression to collegiality.

"As you will see", he remarked, "in attempting to form the physiognomy of this ancient organization which the Roman Pontiff makes use of in the exercise of the apostolic mandate, received from the Lord Christ and transmitted to Peter and his Successors to the end of time, theological and especially ecclesiological problems are intertwined . . . as well as legal and practical ones". As readers well know, one of the objectives of the reform party at the Council, led by today's *Concilium* theologians, was to get rid of the Curia, or subject it to some form of permanent episcopal Synod-cum-general-council. Attempts of a similar kind are already beginning to manifest themselves at the current Synod.

Not a Parallel Authority

What then precisely is the Curia's position in the Church's system of government?

Reporting to the Cardinals' meeting in its Friday, Nov. 22nd issue, the *International Herald Tribune* carried the headline, "Pope Says Curia Has No Authority".

In fact, as one would expect, what the Holy Father said was precisely the opposite.

Quoting the Council document *Christus Dominus*, he added that it was clearly an "instrument and aid of the Roman Pontiff". It "receives its authority from him, and in the identity of its views with his resides its power and limits. . . ." The Curia's power of being "vicarious", must "continually match the will of him in whose name it acts in the search for an absolutely faithful interpretation. Thus it can be seen how wrong are those attempts to present the Curia and the Pope as standing in opposition to one another as if the Curia were a parallel authority, or some kind of obstruction, blocking or filtering the pastoral care of the Pope". The Petrine task, he said, "is realized with the collaboration of the Curia".

After referring to the danger to unity from both isolationist and centrifugal tendencies, "and Peter's duty to con-

firm his brothers", the Pope added that the Petrine task "is realized with the collaboration of the Curia". Tensions between the Curia and the bishops arise, he observed, from "an imprecise and insufficient understanding of respective fields of competence".

An Organic Body

Four cardinals then addressed the meeting on more specific topics.

Cardinal Ratzinger spoke first on "Primacy and Collegiality". The Church, he said, cannot be compared to secular monarchies where the "will of the prince" is law. The Church is an organic body animated by the Spirit of Christ. But neither is it a confederation of particular churches, its unity no more than the sum total of its individual units, and the Pope only a moderator.

Cardinal Casaroli, who came next, spoke on the "Coordination of the Departments of the Roman Curia"; Cardinal Hamer on "The Relationships of the Curia With Diocesan Bishops and Episcopal Conferences"; and Cardinal Arinze (secretary for non-Christians) on "The Roman Curia and the Application of the Council".

The last Cardinal referred in particular to the Curia's internationalization. Seventy-five percent of the heads of congregations are now non-Italians, 62 percent of the secretaries, and between 70 and 77 percent of the rest of the staff. Possibly internationalization has gone as far as it can. If it is felt that the percentage of Italians is still too high, it should be remembered that bishops do not like surrendering their priests to work in Rome and that priests are often reluctant to spend 10 or 15 years of their lives eating spaghetti and other unaccustomed food.

At the end of the three days the majority of cardinals approved the draft document (with or without reservations) with a minority asking for a new commission and a new text.

All agreed that the Curia is an "instrument and help" of the Holy Father, and that collegiality is sufficiently taken care of by the appointment of cardinals and bishops, themselves members of the College, and some heads of the congregations; also by the frequent dialogue with diocesan

bishops in episcopal conferences. Importance of the proper intellectual and pastoral formation of personnel was emphasized, so too the need to provide bursaries for the Third World countries so that members can be recruited from them too.

The Authority of the Secretary of State

The question remains, Why have Pope Paul's reforms not worked? Why after only 20 years are they felt to need revision? Still more, why have the proposed revisions occasioned the expressions of alarm and generated the heat they manifestly have? It is difficult to believe that nothing more is at issue than the topics mentioned in rather general terms in the official bulletins. These would hardly have needed to be debated for ten years before being put into effect.

There seem to be two main subjects in dispute.

Since one enters here to some extent into the field of speculation, I give my understanding of the situation subject to correction.

The first topic is the extent of the Secretariat of State's field of authority.

Before Pope Paul VI's reforms, the Secretariat of State, which ranks second after the Congregation for the Doctrine of the Faith, had two sections — one for dealing with the universal Church, the other, now known as the Council for the Public Affairs of the Church, for relations with secular governments. Secretariat of State was more or less the equivalent of a secular minister for foreign affairs. Moreover, the Secretariat of State, even if second in this hierarchy of departments, was only one among many.

Pope Paul, however, raised it to first place, and gave it a previously unknown authority over the other congregations and departments, the Congregation for the Doctrine of the Faith excepted. For instance, it seems that appointments and removals of personnel since the Pauline reforms have had to receive the approval of the Secretariat of State. In other words the Secretary of State had been raised to something like that of the Pope's prime minister.

It is the wisdom of this arrangement which in the first place now appears to be being questioned.

According to one account, those still favoring Pope Paul's arrangement want to carry it still further in the same direction. The Secretary of State would become even more like a prime minister. Without surrendering his supreme authority, the Pope would give over the day-to-day running of the Church almost completely to the Secretary of State, so as to concentrate exclusively on his teaching and sanctifying role.

The opposite school of thought would appear to want the Secretariat of State returned more to something like what it was before, or its authority reduced. This appears to be confirmed by the reactions of Archbishop Silvestrini (head of the Council for Public Affairs of the Church, reported in *The Wanderer* a few weeks ago) to the rumors that his department might be raised to the rank of a congregation separate from the rest of the Secretariat of State, eventually perhaps having its own independent head. He did not like the idea. The two branches of the Secretariat must remain linked under the same head, he insisted.

More is Involved

The other main topic of debate is about a lower level of competence. Which congregations would look after which subjects? In some cases this is obvious. The appropriate department for relations with bishops is obviously the Congregation for Bishops. But the business is not always that clear. Would it be more reasonable for instance, if catechetics, now under the Congregation for the Clergy, were transferred to the Congregation for Catholic Education? At first sight, the criteria of appropriateness and efficiency would seem to be enough to settle these questions. And often this is so. But sometimes more is involved. Stands are taken according to whether the views of the head of a particular congregation meet with approval or disapproval.

A short time ago, for example, when the Pope separated the Commission for the Family from the Council for the Laity, of which it had previously been a sub-department, and raised it to the status of a Council with an archbishop at its head, there was a determined effort, it seems, on the part of the opponents of *Humanae Vitae* and *Familiaris*

Consorto, to get it back under the Council for the Laity which was believed to be less resolute in upholding the teaching of those documents. Similarly, the friends of the new, vague and more or less contentless catechisms, as became apparent in the discussions between Rome and the French Hierarchy just under two years ago about the French catechetical text *Pierres Vivantes*, would be happy to see catechisms anywhere but under the authority of the present head of the Congregation for the Clergy.

The proposed revisions of Pope Paul's reform are therefore much more than a bureaucratic reshuffling. The life of the Church down to the parish level is likely to be affected by them.

B: INTERVENTIONS FROM THE FLOOR

During the first week of the Extraordinary Synod of Bishops in Rome to assess the implementation of the Second Vatican Council over the last 20 years, the 168 members each gave an eight-minute address expressing his own or his fellow bishops' standpoint. At least the majority did. A few Fathers surrendered their right to speak in order to save time. The members include 105 presidents of Latin Rite episcopal conferences, 14 heads of Eastern Rite churches, 24 heads of congregations and departments of the Roman Curia, 21 members nominated by the Holy Father, three superior generals of Religious orders (Benedictine, Jesuit and Salesian), and 15 specially invited guest members, mostly cardinal-archbishops prominent at the Council, some now retired.

Dividing up the members by regions or cultural lines can be instructive. Of the Latin Rite members, 26 are from Africa, 26 from Latin America, 24 from Asia and Oceania. Western Europe, North America, New Zealand and Australia have only 28 members and Communist Europe 10. Therefore, while Europe and North America may have produced most of the ideas, good and bad, over the last 50 years from which the present situation has resulted, by far the largest number of episcopal conferences and Catholics are in the so-called Third World (i.e., the as yet barely or not fully industrialized or technologized societies).

What exactly is to be concluded from this, I don't know. But it is surely not without significance.

There are several ways in which the Fathers' interventions could be classified. But if one looks at them in relation to the Synod's main purpose, they fall into three groups: those which see the implementations of the Council as having produced few if any problems (we could call their authors the utopians); those which without questioning the value of the Council, are more ready to look facts in the face (the authors of these could be called the realists); and finally interventions dealing with topics less directly concerned with the principal subject of discussion. Naturally, none of the Fathers questions that the teaching of the Council, rightly understood, was willed by God. The vast majority indeed speak of it in glowing terms—as a gift of the Spirit, and or a Magna Charta for the third millennium.

A Great Service

But I will begin with what seems to me the most important intervention so far — that of Msgr. Philippe Delhaye, Secretary General of the International Theological Commission. He says: "I wish to recall some gaps in the Council and ask that as regards these points its great work be carried forward."

"1) There was so much talk about the grandeur of man, of earthly realities, that at times the primacy of the work of redemption, of the cross of Christ, was forgotten.

"2) The Council did not have occasion to propose important texts concerning the principles of Christian morals. A suitable place ought to be given to them in the synthetic exposition whose preparation has been suggested by some of the Fathers.

"3) Vatican II dealt very little with priests. For Vatican II the doctrine was clear. But general opinion erred . . . Perhaps this problem should be dealt with more explicitly".

Msgr. Delhaye, in other words, or so it seems to me, is making the point already made by Cardinal Ratzinger in his *Report on the Faith* when he speaks of the over-emphasis given by *Lumen Gentium* to the concept of the People of God—namely that while a general council will never teach anything false, its formulations can be incomplete or the topics treated overstressed in one or other direction. Although this is perfectly in keeping with the Church's belief about the nature of general councils and

the evidence of history (the inadequacy of some of the formulations at Ephesus partly explain the confusion and upheavals leading to and following the Council of Chalcedon) very few people in positions of authority up to now have been willing to state it publicly. Even Synod Fathers admitting the seriousness of the problems, if they refer to the matter at all, have tended to insist that none of them has stemmed from the Council itself.

Msgr. Delhaye, like Cardinal Ratzinger, has therefore, I believe done the Church a great service since, once these imbalances are recognized, it becomes much easier to stem the misinterpretations, clarify the misunderstandings, and get the implementation of the conciliar teaching onto the right track.

"A Communion of Communities"

Here now are two quotations which seem to me perfectly to exemplify what happens when Msgr. Delhaye's point is overlooked and certain conciliar themes are overstressed at the expense of other vital aspects of the Church's teaching.

The first is from the intervention of Archbishop Hayes of Halifax, Canada.

"Every person is created in the image and likeness of God and called to communion with the Trinity and with his or her brothers and sisters. This awareness of the universality of the plan of God has profoundly marked the evolution of the Church and the carrying out of its mission in recent years.

"The Church, respecting the freedom of every man and woman, has sought to build a more loving, more just society in collaboration with women and men of goodwill. These efforts favoring solidarity and service among people are a sign of liberation and communion in a world where individualism is in control.

"But in order for this sign to be believable we must make significant progress toward unity with our brothers and sisters in other Christian communions which share the same Baptism and same mission. In particular we must draw out the full consequences of our recognition that we share the same Baptism.

"This concern which the Church has given to humanity and to contacts with other Christian churches has favored

within its own body hopes for coresponsibility and collegiality which express in some way the mystery of communion founded on participation in the life of the Trinity.

"The Church appears to us more and more as a communion of communities, respectful of both persons and cultures".

The second quotation is from the representative of the Scottish Hierarchy, Archbishop Winning of Glasgow.

"The Bishops' Conference of Scotland welcomes our community's awareness of the new vision of the Church as the communion of God's people with a common mission to proclaim the Kingdom of God to the world and thereby transform it. . . .

"The 20 years since the Council have not been ill-spent. We have inherited a rich theology but we need architects to delineate how our new design of Church should be built.

"What dioceses need, and what the Synod should encourage, is a programmed strategy of spiritual renewal. . . .

"In this plan the bishop must gain the consensus of his priests and people and so move forward together as the family of God, in unity. This plan calls for a revision of diocesan and parochial structures . . . at local levels. It does not mean bishops abdicating their authority — rather, it means affirming others, especially priests, in their rightful role. . . .

"An effective means of growth in faith is to recommend to parishioners to meet in small groups to reflect upon and live the Gospel message, especially that which is proclaimed in the Sunday liturgy. In this way the Church will be seen as a caring and loving community. . . .

"The Church in Latin America is a Church on the move and with well-planned pastoral strategies involving the entire People of God. We too can follow.

"In expressing our strong commitment to the teaching of the Second Vatican Council our hope is that this Synod will recommend the acceptance of practical well programmed step-by-step strategies of evangelization and so translate the documents of Vatican II into a well-ordered movement".

A Vanished Dimension of the Faith

If we exclude the suggestions of the Church having a

"new" design, neither of these interventions seems to say anything that is directly contrary to faith, cannot be justified by a conciliar text, or will not for the majority of people have a conciliar "sound" or "flavor". Yet what believing Catholic can read them without a feeling—to say the very least—of unease. Each is like a picture frame from which large parts of the picture have been removed. However much the world is transformed, what will it profit a man who has lost his soul centuries or for that matter two years before it happened. A whole dimension of the Faith has vanished.

Here is another example. "Christians must be called to place themselves"—said the head of the French Episcopal Conference, Bishop Vilnet—"at the service of the social implications of the Gospel. In all fields unheard of techniques have developed that constitute that many more powers over man. Gospel morality must once again proclaim man's value in the eyes of God.

"Ecumenism does not cease to grow in our communities. The Synod must encourage it because it is an imperative strictly tied to conversion and mission 'so that the world might believe'. Vatican II highlighted the mystery of communion that is at the very center of the Church: this Synod should see to it that the relations between the laity, the bishops, and the Pope, and all those within the Church are marked by this mutual willingness to listen".

A Ghetto Mentality

In all these interventions and others like them — those which ignore or downplay the abuses and misinterpretations — the true and in fact highly complex teaching of the Council is reduced to a few large and vague generalizations. But perhaps their most curious feature is that so many of them come from representatives of countries with the worst figures for Mass attendance, priestly and Religious vocations, and full adherence to the Church's teachings. A new kind of ghetto mentality seems to be coming about, blinding its victims not this time to the virtues of the modern world, but to what is happening right under their eyes in the Church. Cardinal Hume of Westminster, for instance, says that "priority must be given to catechesis and formation in prayer if *communio* is to be realized and hope given

to the world". Yet the catechetical instruction provided by his archdiocesan bureaucracy is frequently the despair of Catholic parents.

Similarly, Cardinal O'Fiaich of Ireland expresses hope that the Synod "will not be a policeman signing to us to STOP (sic) but a helpful traffic-warden supplying the Pilgrim Church with a road map, i.e., the documents of Vatican II". But we already have the road map. With all respect, correct reading of the map would be greatly helped if the Cardinal said STOP to certain Irish theologians beginning with Fr. Enda McDonagh.

It is mainly, too, in this first category of interventions that we find an obsessive preoccupation with problems (real or supposed) of collegiality, subsidiarity, and episcopal conferences.

"The teaching of the Second Vatican Council on collegiality, and the impetus this teaching gave to episcopal conferences should be reinforced", according to the head of the U.S. Episcopal Conference. "For the sake of more effective evangelization throughout the world, advice to this effect should be given to the Holy Father".

Similarly Cardinal Williams of New Zealand says that "some people still have an image of the Church centered on Holy Orders, which results in a clerical model of the Church, and prevents recognizing the Church as people. . . .

"*Lumen Gentium* also restored the role of local churches and of bishops in the life of the universal Church. But much remains to be done in bringing about a proper balance between central authority and local autonomy, allowing a *plurality* within unity".

In the first category of interventions we also find the familiar request for the Church to reconsider priestly celibacy, the role of women in the Church, and divorce and remarriage. But at this Synod these are incidental things. Collegiality and the status of the episcopal conferences remain a central issue.

Several interventions concerning this question suggest that the Synod should be postponed and reconvened in 1990 on the 25th anniversary of the closing of the Council after the bishops have had time to consult their clergy and faithful about it.

Although a number of the African interventions make little reference to problems arising from the abuse or misinterpretation of the conciliar teaching, this seems to be for different reasons from those they have been considering. There are parts of Africa it seems where the gospel according to Modernism has happily not yet penetrated. It has been possible to implement the Council according to the mind of the Church without extraneous interference. The quest for greater autonomy for the local churches, on the other hand, appeared to have the same motivation as in the fully industrialized countries: the need, or supposed need, for the Church to adapt her liturgical and other practices and/or theology to local tribal or national customs. The suggestion that polygamy should be tolerated in Africa is after all no different from the suggestion that contraception or remarriage after divorce should be allowed in London or New York. The demand for more inculturation is a headache for the Church in every country.

For certain Asian Fathers the change of attitude to non-Christian religions initiated by the Council is seen as its great achievement.

Other African and Asian and European interventions are healthy reminders that there can be problems as bad as but quite different from ours. They come from countries torn by war, devastated by famine, subject to Moslem pressure, or living under Marxist governments. Implementing the Council is almost a secondary consideration in these areas; mere survival comes first. Cardinal Tomasek, Archbishop of Prague, points out how vital the liturgy is when the Church is impeded in most of its ordinary activities.

Pastoral Charisms

Here now are some interventions from the realist standpoint — realist, that is to say, in regard to the inroads of Modernism.

I begin with South America. As was pointed out in the Rome English language daily *The International Courier* a few days ago, the Holy See now often gets more support from the Third World than from the First.

Bishop Castrillon Hoyos, Secretary General of CELAM: "With my brother bishops I offer testimony that the Second Vatican Council has been a singular grace of the Holy

Spirit. . .” But “in today’s world 20 years after the Council, I find deterioration of the institution of marriage to the point of its negation, the perversion of individual family and social morals, the decrease or disappearance of the sense of the transcendent, refusal of ecclesiastical authority, a decrease in the practice of the sacraments, the crisis in priestly and Religious vocations, visible deterioration of ecclesial love. I ask myself as I look at these negative facts: which of them depend on external factors and which on ignorance, insufficient application, and — why not ? — on an erroneous interpretation of the Council ?”

Among his suggested remedies, the Bishop puts forth the idea that “the episcopal conferences respect the pastoral charisms of bishops”.

Cardinal Goicoechea, Archbishop of Madrid : “The Church must witness to the world and provide an example of sanctity. It is the bishops’ duty to tend to their own holiness and that of their faithful. The Church will be incapable of realizing her mission in the world if the faithful are not renewed — above all interiorly and spiritually”.

Cardinal Glemp of Warsaw : “Secularization is one of the obstacles to the Council. . . . It is nothing but accommodation to the world. . . . The Council’s doctrine is less efficacious due to lack of courage on the part of the ecclesiastics who avoid preaching about charity, marriage, divorce, abortion”.

Archbishop Echeverria of Ecuador : “A great effort has been made to study the conciliar documents and the fruits are apparent. Yet there is the risk that it be more a matter of theoretical than pastoral effort and that declaration take the place of action. Indications must be given to ensure that the missionary and apostolic spirit transcend the production of documents.

“For a new dynamism that leads the renewal to fullness, one must refer to the mystery of the cross, as the Holy Father did in Santo Domingo. . . . If one does not look to it, with Mary, it is easy to fall into erroneous schemes of the interpretation of reality and to do work that is socially subversive and pastorally sterile”.

Cardinal Kuharic, Archbishop of Zagreb, Yugoslavia : “Philosophies and ideologies have created the so-called

myth of man, as if he were a new species of superman having his own norm of good and evil. . . . Under the pressure of this mentality some people even ask the Church to change the Creed and the Ten Commandments, at least in part. The Church cannot change the truth revealed by God. She can only invoke the conversion of the world. 'Believe in the Gospel'."

The Mystical Dimension

Cardinal Meisner, Bishop of Berlin : "Vatican II gave us the gift, first of all, of a broad ecclesiology. In the 20 years which followed, there has been an insufficient highlighting of the mystical dimension deeply rooted in the Constitution of the Church. The consequence of this has been an emphasis on activity at the expense of intensity. . . . The Synod of Bishops should use the little time available to bring to the foreground once again this aspect which was not sufficiently evidenced by the Council".

Metropolitan Thangalathil of Trivandrum, India : "Malancara Church has benefited much by the Vatican Council, especially in the renovation of family life. . . ." But "there is great diminution of the spirit of penance, especially bodily penance — fasting, abstinence, ascetism, etc. . . . The sense of mystery has also been almost lost. . . . Liturgy and prayer life have become insipid. The sense of mystery must be regained".

Cardinal Castillo Lara, president of the Commission for the Authentic Interpretation of Canon Law : "It is necessary to definitely overcome the widespread anti-juridical sentiment that has caused not a few ills for the Church. She cannot set laws aside, laws which must be theologically founded, but which must be true laws.

"Let us bring to mind the bishops' duty to safeguard the unity of the Church through requiring the observance of the laws, and let us promote the knowledge, love, and application of the Code".

Archbishop Sarah of Conakry, Guinea: "A firm reminder as regards the teaching of certain dogmas of the Church seems to be necessary in order that no one abuse the love that is the Real Presence of God in the world. In truth, our dogmas—protect us from our most destructive dreams, religious dreams. Dogmas have as their aim, and must have

as their effect, the prevention of the transformation of the love proclaimed in the Gospel into an ideology. . . .

"The most urgent need of the Church is to have evangelical men. The supreme criterion for evaluating the youth of the Church is perfect fidelity to the whole Christ, and in this perfect fidelity, sanctity founded on the cross. The Church rejuvenates herself when she succeeds in forming saints or when she succeeds in committing her children to the path of the supernatural".

Bishop Mkhori of Chikwawa, Malawi: "Man does not live on bread alone . . . human development is not limited to material conditions. . . . When we ask for assistance (presumably from the First World) to counterbalance the mass of free literature against the Church . . . to our great surprise we receive a negative answer, but when we propose to build a social center we get a positive answer without delay".

Greater Realism

Naturally, none of these interventions, individually or collectively, tells us what results of the Synod will be. Nor probably does any one of them give us a bishop's own mind. Nevertheless they are a kind of thermometer for gauging the state of the *Magisterium's* thinking around the world.

Do the realists outnumber the utopians? This is hard to say. One has the impression that some of the Fathers would speak out more strongly if they were not afraid of being accused of "pessimism".

I think, on the whole, the balance is tilting toward greater realism.

Have you heard about the naughty parishioner who asked his parish priest why, since we now have such devotion to the Holy Spirit, Whitsun has no Octave?

R .S.

Printing arrangements made it impossible to print this Lenten Pastoral of Cardinal Hume close to its date of publication. It is most admirable and essential reading for all, given the times in which we live. Our thanks to His Eminence for the lead he has given. The hope is that Bishops throughout the United Kingdom and elsewhere will follow this splendid lead; and that Cardinal Hume will continue to write in this strong and firm fashion in the days that lie ahead. We believe it is essential that he should do so. We thank him for this brave beginning.

More of the Same Please

PASTORAL LETTER

CARDINAL HUME

Lent 1986

DEAR Brothers and Sisters in Jesus Christ,
Last Advent I wrote about my anxieties about the teaching of the truths of our faith. On this occasion I wish to write about two concerns in connection with the moral law. They affect all of us and the way we choose to live our daily lives.

In an age which finds it hard to believe in God, there is, as a consequence, a decline in moral standards. The moral law, as indicating God's will for us, is ignored. When that occurs, two of God's most precious gifts (among others) are spoiled. They are 'life' and 'love'. When God's purpose for human life and love is frustrated then there is not only disorder in a person's life, but much unhappiness as well. God's law is the only way to achieve proper order in our personal lives, and to discover true happiness and inner peace. For God's law contains and protects a vision of life and love and a set of values which will give shape and meaning to our lives and relationships.

Now 'life' and 'love' are constantly under threat in our society today. One of 'life's' enemies is "violence"; one of 'love's' enemies is one we can sum up in the rather vague word : "permissiveness". I shall concentrate on these two.

First, about violence — our television screens ensure that we cannot shut our eyes to the violence that seems increasingly to be part of our daily lives. The end of the Second World War, some forty years ago, did not mark the beginning of a new era of peace and tranquility. We are now afflicted by new evils : terrorism and violence. There is the familiar but sickening abortion of the unborn, which destroys thousands of new lives; there are massacres at airports, hijackings, bombs set off among crowds of innocent people, inner-city riots, ugly displays of force at mass picketings, football hooliganism and worse, criminal violence, muggings of the elderly and vandalism. And there is that most devastating of all forms of violence, which is war. This is a sad catalogue and it is not even a complete list of the evils we face in our society today. Violence denies to others the respect due to them and more often than not it is a violation of other peoples' rights. Violence is not in accordance with God's laws.

Secondly, about "permissiveness"— it is sometimes said that every form of sexual activity is natural and desirable, and that it only needs the consent of the two partners to make it morally right. This is one way whereby Catholic principles and practice, which should guide all our relationships, are swept aside. This is wrong. Full sexual activity outside marriage is not permitted. The teaching of the Church is clear : the goodness and beauty of human sexuality in its most complete expression is to be enjoyed only in marriage. Furthermore the unitive and procreative aspects of married love must always be linked, and, as is well known, the marriage vows bind a couple for life. The love between husband and wife is so precious that it is to be compared with the love that exists between Christ and his Church. What an ideal that is. Now we all know that so many suffer much from failures and difficulties in their marriages. They have a special claim to our understanding and help. In the anguish they suffer, God will not abandon them and He will draw them closer to Himself.

Let me add a brief word about friendship. It is greatly esteemed by the Church. She lays great stress on the unique value and dignity of each individual in every relationship and the mutual respect which is due as a consequence. The Church teaches clearly and emphatically that true friendship is protected by the virtue of chastity; it is spoiled by lack of sexual control and restraint.

Such a vision cannot be reconciled with the frankly carnal and pleasure-seeking image of human sexuality marketed so blatantly in this age of consumerism. It is sad, indeed, and very wrong, when God's gift of sexuality is exploited for commercial purposes.

We must never compromise on our Catholic principles. We must respect, and strive to obey God's law. That is often very hard, but then following Christ is not easy. Observance of God's law does make us different from those who neither acknowledge Him nor recognise His claim to our obedience, but then we are expected to be able to stand apart and be witnesses to God's truth.

Parents and teachers in Schools should be aware of the grave duty which is theirs to give to those for whom they are responsible the teaching of the Church concerning questions of morality. While showing sympathy and understanding for young people as they grow up, and giving them advice and help, they must nonetheless be clear and firm about the Church's teaching on love and the wrongness of violence in all its forms. Self-discipline and the ability to say "no" to ourselves, have to be learned young in life. And do not forget, we teach best by example.

I do, of course, recognise that there are many of you who, for one reason or another, find yourselves in difficult situations, unable to return fully to Christ's flock, and yet not wanting to master weakness or habits of wrongdoing. This is very common. If you persevere in prayer and want to do your best to please God, you can trust Him to draw you gradually closer to Himself.

Without doubt there are numerous examples of persons, both single and married, who are outstanding witnesses to the way God wishes 'life' to be respected and 'love' to be honoured and properly esteemed. They will be rewarded for their fidelity.

In Lent we make special efforts to put right in our lives what may be displeasing to God. Lent is also the time when we should make use of the sacrament of penance, going quietly on our own to the priest in the confessional and before him seek the mercy and forgiveness of God for all our sins and faults. That will be a moment of great joy. You will be preparing in the best way possible for the great feast of Easter.

MOTHERS

The stonemasons of Chartres
cannot be accused
of a personality cult.
In shaping those grave faces
of saints and kings
they effaced themselves.
No statues of self-glorification
can be pulled down;
they have never been erected.
For these were artists
in anonymity.

Mothers also form and fashion
faces for future lives;
patient private process
of holding and withholding,
speech and silence,
laughter and tears.
Leaving behind
a nameless legacy of new life.

Let us place a wreath
on the tomb of the unknown mother,
buried, without epitaph,
at Chartres.

— *Anon.*

Hell at Lunch

FR. BRYAN HOUGHTON

(A true story)

I LIVE in France, where life is rather more formal than in England. This is particularly noticeable in the matter of meals. Whereas in England one may be invited round to "take pot-luck" and there is sometimes little luck in the pot, the French are in the habit of throwing "intimate" little lunch or dinner parties for anything from a dozen to a score of guests. These are rather formidable affairs. They last about four hours. After generous aperitifs, one is expected to consume immense quantities of delicious food, to drink a series of carefully selected wines and finally, along with the coffee, to sample the brandies or liqueurs. How the French hostesses manage it, I simply do not know, since they are just as understaffed as their English counterparts. Anyway, such parties are an agreeable ordeal; but an ordeal they are.

On this particular occasion it was lunch. My host had dutifully raked the drive. My hostess had had a special hair-do. All was in order. I had been invited not only because my friends are kind but also because our local Marquise is a widow and a celibate male was necessary to complete the table. It was very "intimate"; there were under twenty guests.

It had been arranged because a Very Important Person from Paris was passing through our vaguely "third-world" area. He turned up less than half-an-hour late in his super-Mercedes. His wife was rather nice.

Lunch was perfectly reasonable, because our hostess managed to keep conversation going on the usual subjects of marriages, births, deaths, divorces and sales of property—in spite of the VIP's constant interruptions on finance and politics.

After lunch, however, she lost control: she was totally absorbed in coffee, brandy and liqueurs. An angel passed. The silence was broken by the VIP, who had not previously addressed a single word to me.

"Curé", he said, quite out of the blue and in a tone more peremptory than a mediaeval Pope, "I do not believe in

your religion. The reason is simple and I want a straight answer from you, a Catholic priest. The question is : How can an omnipotent God create a being destined to be damned”?

It was pretty blunt. My host immediately asked him if he wanted more brandy. “No ! I want an answer”. There was no escape, so I plucked up courage.

“Monsieur, I doubt if you have meditated sufficiently on Hell. Hell is the ultimate proof of God’s diffidence and courtesy — qualities which you seem to lack. I admit that God is a “hidden God”. But in this life He is only partially hidden, so that religion is a game of hide-and-seek: if you seek Him, He will catch you. When the game of hide-and-seek is over, either : He will be totally revealed — which is what we call Heaven; or He will be totally concealed — which is what we call Hell. Hell is therefore reserved for atheists and agnostics, so that they may be spared the terrible discovery that they were **WRONG**. For all eternity, Monsieur, you will labour under the same illusion which you already enjoy : that you are always **RIGHT**”.

The VIP was obviously feeling a bit uncomfortable : “You are side-tracking, Curé. Hell is a place of suffering, of fire and gnashing of teeth. One mortal sin and down you go”.

“Concerning mortal sin, my dear Monsieur, I await your confession”.

“Yes”, I continued, “there will be plenty of gnashing of teeth. You will have to listen to endless lectures by Darwin, Marx, Engels, Jules Ferry, Combes and the rest—including yourself, on the non-existence of God. And the revolutionaries from Marat and Robespierre, through Lenin, Hitler and Stalin, up to our contemporary liberators will provide you with plenty of fire. The only trouble will be that there is nothing for the fire to consume, since the arch-enemy, God, is totally concealed. That, Monsieur, is what Hell is : it provides the only means at God’s disposal to spare you the annihilating experience of knowing that you are **WRONG**”.

At that precise moment the ’phone rang. It was a call from New York for the VIP. I escaped from the party before his return.

Communion in One Kind

I CORINTHIANS XI: 26, 27: A COMMENTARY

FR. PLACID CRONEY, O.P.

A WEEK or more ago, in my daily reading of the Scriptures, I came to the eleventh chapter of St. Paul's letter to the Corinthians. Immediately the words of the *Penny Catechism* came to mind; the words in answer to the question: "Is Christ received whole and entire under either kind alone"? — "Christ is received whole and entire under either kind alone".

May I point out that the *Penny Catechism*, on which our knowledge of faith and morals was based and which nourished us spiritually from babyhood — I began to learn at four years — was drawn up by Dominicans at the close of Vatican Council I. The answers, one has to admit, are concise, accurate, precise, and without ambiguity; without need of further explanation.

At the outset of my writing this article, my student days come to mind, and I recall clearly and vividly both the spoken words (in class) and the written words of my professor of theology. I venture the statement that no student of his would deny that his words made an everlasting impression. The person was Fr. Vincent McNabb, O.P. Most of what follows are his thoughts and his mode of expression.

Few books have had such a dramatic history as these two verses from St. Paul's first Epistle "to the Church of God that is at Corinth". The translations from the Greek are as below:

Rheims (A.D. 1582)

For as often as you shall eat this bread AND drink the chalice you shall shew the death of Our Lord until He come. Therefore whosoever shall eat this bread OR drink

the chalice of Our Lord unworthily, he shall be guilty of the body AND of the blood of Our Lord.

Authorised (A.D. 1611) (Non-Catholic)

For as often as ye eat this bread AND drink this cup ye do shew the Lord's death till He come — Wherefore whosoever shall eat this bread AND drink this cup of the Lord unworthily shall be guilty of the body AND blood of the Lord.

Revised (A.D. 1881) (Non-Catholic)

For as often as ye eat this bread AND drink the cup ye proclaim the Lord's death till He come — Wherefore whosoever shall eat the bread OR drink the cup of the Lord unworthily shall be guilty of the body AND the blood of the Lord.

The year 1559 marked a turning point in the history of the so-called Reformation in this country. The Acts of Supremacy and Uniformity clearly indicated the determined will of the new Protestants to establish their new doctrine, which was the denial of the REAL PRESENCE and the Sacrifice of the Mass. The reformers loathed and hated with heart and soul the Holy Sacrifice and were hell-bent on its destruction. With this mood still upon them, and no doubt fearful lest the influence of Mary Tudor — still felt at the time and remembered by a "dangerous" and not too small a minority — might yet bear fruit, we are not surprised by the translation (Authorised) that was foisted on the people. If the translation (or we should say mistranslation) was not deliberate we can only assume that the translators were not scholars but ignoramuses. Every schoolboy learning Greek knows that 'Kal' means 'and'; that ETA means 'or'.

Catholic scholars everywhere defended the Rheims — with no fear of contradiction — against the Authorised version. It would be more kindly to say that the folly of the Protestant scholars was the fruit of blind prejudice.

St. Paul repeats twice the phrase "to eat the bread — to drink the chalice". But note carefully verse 26: he connects the two phrases with the conjunction AND. Verse 27 he separates them with OR. On the matter of the Holy Eucharist St. Paul is most careful about the words he uses.

He is concerned only to give us what he himself received.

“For I have received of Our Lord that which I also delivered to you”. (XI: 23).

He proceeds “to give us the first recorded form for the consecration of the bread and wine in the Eucharistic Sacrifice. It is therefore certain that if St. Paul used ‘AND’ first and then ‘OR’, he had some meaning which would be clear to Corinthian converts, if not to any and all who might read his letter”.

A little patience will make things clear. Look at the phrases which follow ‘AND’ and ‘OR’.

“After ‘AND’ (verse 26) we have the phrase ‘You shall shew the death of Our Lord until he come’. After ‘OR’ we have the phrase ‘he shall be guilty of the body AND of the blood of Our Lord’. We may at once remark that by the ‘shewing the death of Our Lord’ was meant the Sacrifice. The Sacrifice of the Holy Mass is essentially in this ‘showing’ or representation”.

All Catholics know that this sacrament is not only a sacrament, but also a sacrifice. We show the death of Our Lord by consecrating the species of wine separately.

“The whole Christ is under each sacramental species” (St. Thomas Aquinas).

St. Thomas answers the objection that therefore the Real Presence under one or other species is superfluous:

“Although the whole Christ is under each species, yet it is so not without purpose. For in the first place this serves to represent Christ’s Passion in which the blood was separated from the body; hence in the form for the consecration of the blood, mention is made of the shedding”. (IIIa Q. 76 A2 ad 1m).

Again:

“the blood consecrated apart expressly represents Christ’s Passion, and therefore mention is made of the fruits of the Passion in the consecration of the blood rather than in that of the body, since the body is the subject of the Passion”. (IIIa Q. 78 A3 ad 2m).

When St. Paul says: “For as often as you shall eat this bread AND drink the chalice” he speaks of the Holy

Eucharist as a sacrifice, the "shewing" forth, the re-presentation of the sacrificial offering on the Cross.

"For as often as you shall eat this bread AND drink the chalice you shall shew the death of Our Lord until he come".

St. Paul was clearly and accurately speaking of the Blessed Eucharist as a Sacrifice; with the double consecration of bread and wine representing the separation of body and blood in the Sacrifice of his death on Calvary. Now it was necessary to speak of the Eucharistic meal not merely as a Sacrifice (i.e. something offered and represented), but as a Sacrament (i.e. something received). The words of St. Paul were of great precision :

- (a) AND is deliberately changed to OR. To receive one OR the other is to be guilty not of the body OR the blood, but of the body AND the blood! St. Paul's desire to shew the real Presence under either species could hardly be expressed in clearer words.
- (b) The plural is changed into singular :
"As often as YOU shall eat this bread and drink the chalice YOU shall show the death of the Lord . . . Therefore, whosoever shall eat . . . or drink . . . shall be guilty.

Fr. McNabb points out that the English translation "fails to bring out the fact that 'whosoever' is singular, not plural". The Sacrifice as such was a collective action, it was not just an individual action.

Every Catholic has known since his school days when he learned the *Penny Catechism* that the Most Holy Eucharist is a Sacrifice and a Sacrament. That as a Sacrifice it shows clearly the Death of Our Lord by the separate consecrations of the bread and wine, for says St. Paul :

"As often as you shall eat this bread AND drink this chalice you shall shew the death of the Lord until he come".

As a Sacrament, Christ is not divided, but wholly under each species. Charity demands that we make our belief known to our non-catholic friends. No useful purpose could be served by making a change to receiving Communion under both kinds. That would be changing for

change's sake. Don't change unless you change for the better. That would seem to be a good principle. It should be made known that the translators of the Authorised version

“were too deeply committed to the new doctrine and practice of Communion in both kinds to translate the Greek conjunction H by its equivalent ‘OR’. Much of the bitterness of the Tudor religious change was unsaid when the editors of the Revised Version of 1881 copied the scholarly accuracy of the Rheims translators of 1582. It had taken three centuries to change AND into OR!”

THIS I KNOW

What I know about you
dear God
is so little
because I'm very small
Only — that you are boundless
and eternal,
that all beauty
and charity
stems from and rests in you.

What I therefore know
dear God
is that any attempt
to lessen you
to press you into time
to strip you of your beauty
or becrumble your charity
and call it “reason”
is not You.

— *Kay Vodahl*

One of the many startling reports to come from China in recent years was that of the government's decision to limit families to one child and to enforce that decision by fines and compulsory abortions.

The following article sets out further government attempts to change the pattern of family life in order to make the people more amenable to new economic and other policies. Acknowledgements to *Social Survey*, our Australian contemporary.

Forced Changes for Chinese Families

CHINA NEWS ANALYSIS

A FEW months ago, in the city of Baotau, in Nei Mongol Autonomous region, an elderly lady entered the People's Court office building. Her white hair and uncertain gait attracted the attention of the clerks. With tears in her eyes, Mrs. Zhang announced that she had come to file a suit in court against her six children for breach of her right to their material support (*Legislation Gazette*, May 6, 1985).

Like many other stories appearing periodically in most Chinese newspapers, the case must be understood as a reconstructed allegory depicting one aspect of the changing nature of the Chinese family. The vivid description should not by any means be taken as portraying the general condition of parent-child relationships. It is a rather extreme case-history of a many-faceted process of change. The vignette is an instrument of legal-ethical education: the paper uses the story to alert the reader to the new problems and to the instruments available to correct such a social evil in an increasingly complex society.

The family has played a crucial role in the history of the Chinese people by carrying the culture down the centuries. But the cumulative effects of the recent decades of political-economic transformation and social-psychological tensions have accelerated the march of change. The family is no

longer the undisputed focus of the individual's life and decision-making or the source of his social status. Depending on whom one is reading or listening to, the changes should either accelerate further or be slowed down. Not the least among the interpreters is the central leadership itself, painfully aware that social order begins at home and so does resistance to social change. Depending on the interests at stake, at this stage of modernization, the traditional family relations should be protected and revalued or attacked frontally to liberate the individual even more for national construction.

It is impossible today to speak of a unique evolution of the Chinese family. In fact, the Chinese Communist Party seems to favour two different sets of policies, one for the rural, the other for the urban areas of society. In the countryside, the propaganda is geared to combatting the resurgence of traditional practices; in the city, the safeguarding of traditional family ties is positively promoted, all in the name of the *Four Modernizations*. Because of the political and economic priorities, the State must facilitate diversification among the peasantry and conformity among the urban population.

THE LAW AS SOCIAL ENGINEERING

Our seventy-year old Mrs. Zhang had sought redress from the court because she had become unable to take care of herself due to her serious physical ailments. The court officials did not spare their efforts to help despite abusive resistance on the part of the ungrateful children. After a stern remonstrance, the court forced the six gainfully employed siblings (all factory workers) to comply with the State constitution which enforces the obligation of offspring to assure the material security of their parents. To assure a just distribution of responsibilities, the judge demanded that each of the six provide the mother with five yuan a month for material sustenance to complement her meagre retirement allowance of thirty yuan a month (1 yuan is equal to US\$0.35).

The law intervened to correct a bad breach of the constitutional right of the mother to material support. Had she gone to file the suit herself, there is little chance that she would have got protection from the devalued residential

committee, which, in better days, would have had much more influence on neighbourhood discipline. It seems quite clear from many other examples that grass-root officials or cadres are less able to deal with family matters. Repeatedly the comment is made that the mention of "an internal family question" keeps the officials at arm's length, especially with people of some prestige. The law is not powerful in China; there is little respect for external agents who come into the home and interfere with domestic problems. And such domestic difficulties are increasing at an alarming rate according to some : to the point that they dare say that family conflicts have become a public epidemic . . . which can be found everywhere at different degrees of seriousness (*Democracy and Legal System [DLS]*, No. 2, 1984, p. 34).

Obstacles to Modernization

Naturally, the previous state of domestic equilibrium had been, in large part, relative to the tight controls that prevailed until recently. From the very beginning, the Party had aimed at two major domestic obstacles to modernization : the traditional power of the head of the family enshrined in the old codes of clan morality, and the subjection of women to the intolerant male world.

The marriage law of May 1950 formalized a new order of equality between men and women. With other economic and social policies, the marriage law served to make available a freer workforce for socialist construction. Without land reform, it would have been difficult, almost impossible, to achieve the legal goal; both together promoted the independence of the smaller family, either the nuclear or the stem family, the latter comprising the parents and one married son and his children. The onslaught of political campaigns and socialist leaps forward after the mid-1950's should have removed the remaining domestic resistance to an opening to social labour. Lately, the clearing-up of the political atmosphere and the decentralization of the economy have quickly given rise to a return to traditional family values and practices.

Bride Price

Age-old traditions die hard. The new economic policies have unmistakably favoured the rapid re-emergence of dor-

mant traditional customs. In the last few years, innumerable articles have lamented the lowering of marriage age, the wide reappearance of commercial marriages (bride price), the arranging of marriages without the consent of the couple, etc. It is true that the new marriage law of September 1980 has raised the minimum age from twenty to twenty-two for men and from eighteen to twenty for women. The changes are too recent to have taken effect.

Not the least disheartening is the lingering submissiveness of the young men to parental pressure, or the relatively frequent recourse by young women to the traditional suicide in protest against abuses. The self-assertiveness that the protection of the law and increased financial autonomy were to bring about has materialized with mixed results. The young who want old practices stopped, cannot even obtain help from officials: no matter to whom they turn, "up to the county Party committee, down to township cadres, all look at this as a small matter and nobody bothers about it". The important matter at hand is economic results, and "the new bride prices are also means to motivate people to greater energy in becoming rich!"

Divorce

The new marriage law, promulgated on September 10, 1980, became effective on January 1, 1981. In one commentator's opinion, the wording of the section on divorce has provided for an easier gaining of separation to those who ask for it, either by mutual accord or on the basis of a court judgement. The apologists of the new law are quick to respond that the number of cases brought to the attention of the government or the judiciary has not grown appreciably since the proclamation. The number of demands for divorce per year since 1950 ostensibly averaged 400,000 cases; yet, in 1982, the number applications went down to 370,000 cases (*DLS*, No. 5, p. 36).

If divorce is legally possible for marriages which cannot be saved, it is still not easily accepted socially. Its negative effects on the family and the individual remain important considerations. Under the new law, there is but a slight relaxation of the pressure put on the prospective divorcees to keep their marriage intact despite the difficulties encoun-

tered. Indeed, the law still binds the divorced individuals with stringent constraints — such as the obligation to indicate always, on any registration form to be filled in, their divorced status and the name of the previous spouse, to support the children of the previous marriage, to adhere to the prescribed limitation of birth even in the case of a new marriage (under the one-child policy, a divorcee who has a child from a previous marriage cannot technically have another child in a new marriage). The article adds that the divorce rate in large cities, such as Shanghai, among remarrying divorcees is ten times higher than that among those entering a first marriage, a subtle way of putting additional psychological pressure on those contemplating a divorce in order to remarry.

The intention of the legislators has always been to keep the married couple together almost against all odds. The extraordinary situation of the year 1953 which saw more than one million applications for divorce is still praised as the sign of the beneficial contribution of the Party's family policy; the marriage (and divorce) legislation of May 1950 had helped the liberation of individuals from unfree and unhappy marriages arranged according to the old customs of pre-Liberation days (1949).

Increase

If 370,000 applications for divorces were filed in 1982, only 210,930 were actually registered (or 2.5% of the more than eight million marriages that year). The rest of the applicants were either persuaded to abandon their plan to separate by the political officers of the registry bureau and the appointed officers of the reconciliation agency or sent back by the judges to local agencies for conciliation. Despite the efforts at conciliation, the divorce rate is going up. In 1978, 170,449 divorces were recorded; in 1979, a big jump upward took place with 192,894 cases. In 1980, the curve went down somewhat to 180,378 to pick up again in 1981 with 186,691 and 210,930 in 1982.

Needless to say, the increase in the divorce rate is a controversial topic since the mostly young applicants—the great majority are under 35 years of age and married for less than 10 years—have all been born under the new regime and should have enjoyed an upbringing according

to socialist morality. Explanations based on social dynamics (industrialization, urbanization, etc.) tend to minimize the effect of social ills. If the city of Shanghai, for example, reports between 35 to 50 per cent more divorces since 1980 depending on the area of the city, social scientists try to show that a large proportion—as high at 15%—of recent divorces represent old cases which had been refused prior to 1980, often despite the repeated demonstration of irreconcilable differences.

Backlash

The debate over the new law and the resulting rates of marriage break-up is indicative of the mentality pervading the Party. Not only the new law, even the attitude towards family, courtship, marriage based on mutual love is facing a conservative backlash amongst young-revolutionaries-become-old who are rediscovering their cultural roots. In contrast, social science experts suggest that the changing situation requires a “new morality” to adjust to the new types of relationships in the family (*Beijing Evening Post*, February 12, 1985).

The New Generation

Thus, youth is coming under close scrutiny. Disturbing new phenomena are observed in society at large. The myth or the reality of traditional family harmony is haunting those who observe the new social behaviour. The dislocation of the Cultural Revolution (1966-1969) is not the only answer to the breakdown in traditional morality. Today's youth is bored by the puritan atmosphere and shows independence in their choice of activities. So learned some chapters of the Communist Youth League who had to close down their week-end dance halls for lack of clients, notwithstanding the wide-spread opening of “discos”, now legitimized by the front covers of youth magazines (e.g. *The Young Generation*, 1985, no. 1).

Young women especially have changed their model of the ideal life companion. The ideal choice is no longer the man wearing the uniform of the People's Liberation Army, but the managerial or financial professional. One detects not a little wistfulness in those who condemn *money* as the new great way to happiness. However, as much as

before, the present projection of the ideal spouse reflects self-interest vis-a-vis the prospects of married life. And everyone is surprised when a young woman cadre persists, against well-meaning advice, in her resolve to marry her love who happens to be a peasant (*People's Daily*, September 20, 1984).

The widespread preaching of egalitarianism in the past and the effects of both the constitution and domestic laws have favoured consciousness of equality. For women especially, moving up on the ladder of opportunity has become an important goal.

The Male World

Understandably, it has also created problems in the man's world. Often, a young man abandons his courtship of a young woman who has been more successful than he in school or on the job, or the head of the family forces a divorce on a son who, while away from home, has married someone too low on the social ladder (*Wen Hui Daily*, April 10, 1985). And young women are apparently deserting the land in increasing numbers for the town or the city, leaving the young men to worry about whether they can find any suitable companion at all (*DLS*, 1984, no. 2, p. 16).

The successful woman, especially, is breaking through old taboos which are unconsciously upheld by the leading Party class itself. It is in the name of *harmony* that the barriers to mobility are all too slowly being taken down; women should not aim too high, they should try mainly to overcome their shyness (*China Youth Gazette*, February 17, 1985). But the combination of success and forthrightness often results in a relatively large group of unmarried "intellectual" women. Among those women who have achieved a position in scientific, educational, professional, media and administrative fields, a much larger proportion of women than men remain unmarried (*Guang Ming Daily*, April 13, 1985). Only 3% of young men, as opposed to over 60% of women, are seeking a companion who is dedicated to professional work. The young men do not want a spouse equal in mental capacity; their projected model of the woman is characterized by youthfulness, beauty, live-

liness and the capacity to take care of the home. They "shamelessly" affirm that they avoid women who are in intellectual fields, who are Party or administrative cadres.

New Schools

Yet, helping women rise in status is not without interesting aspects which are certain to make "liberated" women of the West smile wryly. Eager to help women find their place in society, some local administrators, such as those in Gansu or Liaoning provinces, are opening schools teaching home economics, kindergarten teaching, tourist services, typist-clerical work, beauty care, etc.

Indeed, while many young women have entered the scientific and professional fields, access to formal education of one's choice has been very slow and the way is full of obstacles. A very successful woman in college tried to follow her interests in science and technology. Having gained employment, she sought to pursue her intellectual career when an opening was offered for advanced studies in science, the employer refused to grant a release for such studies, showing here convincingly that her only chance was in the medical field. Such a reaction is similar to the attitude found in the socialist countries of the Soviet Union or Eastern Europe; there also, medicine or health care or education have been the major fields "reserved" to women yearning for an education: today, in China, 50% of the health professionals and 33% of educators are women. But, women are still only 26.7% of the college-level student roster, up only about 3.7% since 1951 (*Guang Ming Daily*, October 2, 1984).

Generally speaking, the Chinese family has been, until recently, one of the most important obstacles to change and progress. Because the family was closed on itself, competition did not develop in the local and larger political arenas and thus an important motive for social change was inhibited. On the contrary, the head of the state took the family as the point of reference for institutional organization.

Today, under the communist regime, the state has become the major point of reference. However, the distance between the centre and the family remains very great. The

opening-up of the family to society and to the complexity of politics proceeds slowly. The leaders' concern is the more relevant now, given the larger the degree of freedom that is conceded to the family in order to motivate participation in economic development.

THE RURAL FAMILY

This concern is more evident towards the rural population because of the large change in economic living conditions. With the introduction of the agricultural responsibility system, decision-making about farming operations and accounting reverted to the family. After the commune hiatus, which lasted for about 25 years, the authority of the family head over the family members has regained much of its lost importance.

Much of the traditional concern with internal solidarity for survival has been aroused. This concern is shown in the methods that have been taken to adapt to the changing conditions and in the ways employed to take advantage of them by a family unit that is thinking of its own interests. Concretely, the family-based production contract means that the number of hands available to fulfil the contract becomes crucial; in addition, the number of family members determines the size of land available for exploitation.

As in previous eras, early marriage, arranged marriage and the number of children have recovered their past economic significance. They give rise to calculation and decisions affecting the prestige of the family name. Paradoxically, the success of the government's operation risks running directly against another set of central policies concerning the family structure, the freedom of marriage, family planning and birth control.

Force and Abduction

In August, 1984, a county court in Jiangsu province condemned to prison three members of a family, among them a village Party deputy-secretary, for their connivance in forcing a young woman into an unwanted marriage and in obstructing by abduction her desire to marry the man of her choice. She had been promised in secret by her

family to another family . . . and her family "*had already started using the money*" that had been exchanged. Her plea to break up the arranged wedding went unheeded; the one most violent against her was the uncle, the party deputy-secretary. She ran away and got married, but was brought back by force; the young husband was tricked into facing his wife's family and forced to sign under duress a promise not to see his wife again. Under constant surveillance and threats, the young woman ended her life in protest against her own family. It was only after her death that the young widower appealed to the court for redress and punishment (*People's Daily*, January 21, 1985).

In the equation of rural family living, the economic value of women has become a central factor. Having shown her capacity to contribute to production in the last 35 years, she has been quite markedly valued as an adult member of the household, whether of origin or of marriage. The reappearance of, and the increase in, the "bride price" in the last few years stands as the clearest testimony to that effect.

Apparently, many agreements between families show the closed-mindedness of the example from Jiangsu. The incident took place in a progressive and developed area of China, suggesting that, in poorer and backward provinces, similar attitudes and behaviour are surely much more frequent. The head of the Women's Federation, Kang Keqing, the widow of Marshal Zhu De, wrote recently: "*Arranged commercial marriages must be buried for good*". These marriages, she continued, are especially numerous in far away places, the traditional practices have not been eliminated (*Ibid.*, March 9, 1985).

Nevertheless, much of the commercialization of marriage seems to be changing in form. In many cases, probably in the majority, a large portion of the material bargaining between families deals with the contribution to be made to the setting-up of the young couple, not so much with a bride price to be given to her family of birth. The price paid to the bride's family of birth and the bridegroom's contribution to the new household seem to compensate for the income the young woman contributed to her family of birth and, as a consequence, the gain she is bringing to her family of marriage.

THE URBAN FAMILY

In the city, the structure of the economy is also having an effect on the family. In contrast to the former unsuccessful social engineering of the rural economy and the family by means of the commune, the urban economy has been much more successful at pulling the individual out of the family closeness into the "secondary" type of social relations. Work at the office, in the factory or service institution, though it has no particular socialist character, has pulled the family member away from his traditional ties.

In the cities, the young are somewhat more independent and relatively freer to enter into contact with the other sex. Marriage on the basis of free choice, or at least on the basis of a wider choice, seems to prevail, but the traditional custom of introduction by parents is still far from gone. And because of the severe economic constraints of the period — for example, the housing shortage, the cost of wedding gifts or the prospects of having a child, the young cannot but pay close attention to the opinions of parents and relatives.

Lack of Scope

While cooperation for profit making has been relatively well learned by country families, there is not the same scope for it in the cities. Cramped living conditions are to blame to a large extent, if one is to believe the numerous comments made to that effect. Increasing wealth and possessions, after so many years of restrictions, seem to activate selfishness and to generate much conflict over their division between the generations or among the younger generation.

These conditions are probably less serious in the long term than the new forms of relationship among the generations. The young couple at work is obliged to count on grandparents for the care of their children. Chinese experts have coined the expression "missing-generation family" to describe the situation. It reflects the increasing pace of life of both parents busy at work and away from home. The experts fear that both young and old will be neglected.

This growing insecurity, when added to the search for independence by the young approaching marriage, puts pressure on the State. The latter is not yet able to come up with imaginative schemes to help the young and middle-aged couples cope with the new life style. For example, competition or resistance among siblings over the upkeep of the old parents is no longer rare. The People's Court of Ding County in Hebei province tried to help by drawing up an agreement form to be signed by both the old parents and the children. Apparently, the clarity of the specification about food, shelter, clothing, upkeep and repair and daily expenses make it widely acceptable.

However, reports from the cities indicate that family quarrels are so frequent on this count that forced reconciliations have become mere rituals without lasting effects. The frustration of families is heightened by the State's incapacity to provide sufficient facilities for the retired or the very young in order to substitute for those who work hard and have little patience left when returning home. Some have suggested the creation of an association of the old for the defence of their legal rights within the family!

COMMENT ON THE COMET

The wise men
were astir,
waiting for pictures
of Haley's comet,
Eager for what
They might learn,
of the origin
of the world.
Might one mildly suggest,
consider Genesis,
and St. John's Gospel,
and learn
The Wisdom of God.

— *Fr. Joseph Brown*

Book Reviews

The Devastated Vineyard by Dietrich von Hildebrand; Roman Catholic Books, P.O. Box 255, Harrison, N.Y. 10528, USA; pp. 254; \$12.50.

The Church since Vatican II by Michael Davies; Angelus Press, P.O. Box 1387, Dickinson, Texas 77539; USA. pp. 40; no price stated.

It would be an understatement to describe as timely the republication in 1985 of the late Professor von Hildebrand's book, which was first published in the United States twelve years ago, in 1973. Its republication is not merely timely, but a vital necessity in the light of the Extraordinary Synod, which came to a conclusion in December last year (1985) and left a good many Catholics with the impression that things would be much the same as before.

For those of traditionalist bent, this brought disappointment; for some of them, near-despair. Progressives, by contrast, saw it, quite wrongly, as a reason for relaxation. Things would go on much the same as before; which meant that the distortions brought by what passed for renewal "in the spirit of Vatican II" would persist and expand within what we tend to think of as the "new", post-conciliar Church. This polarization is so because those attached to either wing within the Church were governed in their thinking by *impressions* received through the Media and/or contemporary clerical bureaucracies at diocesan and national level. The reality is different. As I have sought to explain in two articles in comment, it becomes clear after a study of the *Ratzinger Report*, alongside that of the Synod Fathers (published now by the CTS as the *Synod Report* at 45p), that the endeavour of the Synod was to recall Catholics to an understanding of the *reality* of the Council's message, as distinct from its bogus spirit, in whose name so many unwarranted, unwanted and disastrous attempts at shaping what the self-appointed "experts" thought of as "renewal" have been perpetrated.

This endeavour of the Synod was not compromise. It represented, rather, an attempt to restore that balance in

Truth which had been lost in the twenty years that followed the Council's conclusion. I wrote this in consequence of the study I attempted of the Synod Bishops' *Report*, alongside that of Cardinal Ratzinger, published before that of the Synod Fathers and dealing with the state of the post-conciliar Church, so ably described by Cardinal Henri de Lubac and quoted in the Introduction to von Hildebrand's fine book. Cardinal de Lubac writes:

"One becomes conscious that the Church is confronted with a grave crisis. In the name of a 'new' Church, a 'post-conciliar' Church, some people are attempting to found another Church than that of Jesus Christ; an anthropocentric (man-centered) society which is threatened by an 'immanentist apostasy', and which can be drawn into a movement of general surrender under the cloak of rejuvenation, ecumenism, or adaptation".

The duty to resist the attempted imposition of this false, post-conciliar Church is clear, for the attempt will not fade in the light of the Synod Fathers' *Report* (and it has yet to be proved that this is no more than words). The attempt to impose this false, post-conciliar Church will persist and it will do so, I am afraid, largely on account of the failure of the Bishops to put a stop to it. In a brave and penetrating chapter entitled, "Fear of Using the Authority of the Holy Church" von Hildebrand writes on page 205:

"The right use of the sacred authority of a bishop or a religious superior is much more necessary, more urgently called for by God when it is not just the deviation of an individual which is at stake, but rather the spreading of a terrible spiritual plague by one who is either malicious or ignorant. The failure to use God-given authority against such a person is a *betrayal* of Christ. Anyone who, from cowardice or insufficient moral courage, fails to take up a fight, brings a terrible responsibility upon himself".

These are severe words, but they are objectively true as so many of us have learnt, having surveyed the wreckage within the Church during the last twenty years. Our prayer must be, quite simply, that the Bishops should take courage. At the same time, it is incumbent on priests and laity

loyal to the Magisterium of the Church and the reality of the Council, as distinct from the chimera of its bogus "spirit", to do their utmost to stand against prevailing error. In order to do this effectively, they must flee that misinterpretation of obedience, which sees it as correctly employed in a blind acceptance of clerical directives, from wherever they come and whatever they may be. This is nonsense.

In a precious chapter entitled "Democratization of the Church", von Hildebrand sets out guidelines, which will be found most helpful by those who are in rightful dissent from clerical directives of a certain sort, even at the highest level. Those which are of divine faith (*de fide definita*) command obedience. Those which are at the level of what can be called administrative can be and often are, as von Hildebrand says "unfortunate, ill-conceived, even disastrous". Under such circumstances, as the distinguished philosopher says:

"They (the Faithful) can regret them and pray that they be taken back; indeed, they can work, with all due respect for the Pope, for their elimination. But as long as such ordinances stand the Faithful must obey them unless they violate the moral law and thus offend God". (p. 199)

The chapter entitled, "Democratization of the Holy Church" will amply repay careful reading by those who realise that, as Catholics who love the Church, they have a duty to resist the imposition of the present type of bogus "renewal", which threatens her very foundations. Let them take courage from the words of St. Thomas Aquinas: "If the Faith is in imminent peril, prelates ought to be accused by their subjects, even in public".

So good and so helpful, especially at this time, is this book of a very great Catholic philosopher and immensely brave man, that I have not the slightest hesitation in recommending it most warmly to readers — with the suggestion that they should, if possible, take one of its chapters a day and think quietly and carefully along with it as they pass through its pages.

Michael Davies' recently published *The Church since Vatican II* needs no recommendation from me. Some of

the many who so rightly admire his splendid writing in defence of the Faith may not yet know of it, for it was published in the U.S.A. in the first half of last year (1985). Since then it has been through a second printing and may, indeed, have undergone another. And quite rightly so. Let me say quite simply that in its forty pages you will find as good and effective a summary as I know of what you might call the destabilization of the Catholic Church since the Council to the point of contemporary disintegration. This booklet is most warmly recommended. I am sure you can get it here in the U.K., along with von Hildebrand's fine work, from the Holy Cross Catholic Bookshop.

— *Paul Crane, S.J.*

THE LOUD MOUTHED FEW

When I heard him sneer at the "loud mouthed few"
O why did I feel so "deja vu"— was he
Re-echoing the cry of King Henry "2"— once
Loudly complaining, as tyrants do
Of the brave words, so palpably true
Canterbury spoke so loudly too — til
Knights rode off and gave him his due.

When again another King — Henry too
Opted to change the teaching true
Revered by generations, to something new,
Lord Bishops bowed, and laymen too
Only dissent was heard from a loud mouthed two
Chancellor More and Bishop Fisher who — were
Killed for their pains, as reformers do.

When today we see all being made anew
Our ancient Faith now a muddled stew
Reforms so sadly emptying each pew
Lord, what can the ordinary Catholics do?
Only pray and pray with fervour anew — that leaders be
Converted, and see the harm they do — and on bended
Knee thank God for the "loud mouthed few".

Youth and Contraceptives

STATEMENT BY THE BISHOPS OF KENYA

WE, the Catholic Bishops of Kenya, at our Ordinary Meeting in St. Thomas Aquinas Seminary, Nairobi, wish to comment on something of grave importance that has come to our attention.

The Kenya Association of Youth and the United Nations Fund for Population Activities recently held a Workshop at a Nairobi Hotel, facilitated by the International Planned Parenthood Federation (I.P.P.F.).

Our information is that at this Workshop matters relating to youth and fertility were discussed, and various kinds of contraceptives were freely distributed to the participants without any reference whatever to the wishes of their parents or the demands of God's law.

In addition, we notice from recent media reports, that some of our leaders are encouraging the widespread distribution of such contraceptives without any medical supervision or advice.

We wish to express our profound concern over this development. It is in violation of the clear law of God and of our African traditions, and is an affront to the dignity of our youth and to the respect that is due to them. Our young people in schools, colleges and medical institutions should be told this.

Such indiscriminate distribution of contraceptives is tantamount to promoting promiscuity among them, and is an abuse and degradation of the sexual facilities that God has given them. It would inevitably lead to the undermining of true love among them and the happy family life that should grow from it, and would create a climate where venereal diseases of all kinds would flourish in our society.

We advocate correct sex attitudes between our young men and women in accordance with the laws of God who is the master of creation, and who made these laws to help us achieve the perfection of our nature.

(Signed by) the Bishops of Kenya.

CARMEL OF PLYMOUTH

Latest additions and publications (Prices includes Post in U.K.)

True Christian Unity. Encyclical Letter of Pope Pius XI 'Mortalium Animos' giving the Church's real teaching on unity. Superb. 18 pages. 85p.

A Popular History of the Catholic Church. Mgr. Philip Hughes. Probably the best general history available, most inspiring, truly Catholic. 320pp. £6.30.

The Ratzinger Report. Cardinal Ratzinger on the state of the Church since Vatican II. Important and interesting. 190pp £8.50.

Victories of the Martyrs. St. Alphonsus Ligouri. The fifth volume of this great Saint and Doctor's work to be re-issued. Lives of the martyrs from the ages of persecution, the Japan Martyrs and meditations on the Sorrows of Our Lady. A great spiritual classic. 530pp. £5.70.

The Love of Jesus' Heart. Our Lord spoke to Sr. Josepha, asking for love, confidence and reparation. A lovely little booklet. 26pp. 90p.

Confession. Fr. Hugh Thwaites, S.J. Many Catholics find Confession hard, this will be a great help to all. Inspiring. 28pp 95p.

Bernadette and her Rosary. A. Ravier, S.J. Published by St. Bernadette's Convent, this shows how she used her Rosary to attain holiness and how we can too. Simple and straightforward. Very touching, too. 80pp. £3.50.

The Risen Jesus. From Easter to the Ascension, the Gospels explained by that great man, Archbishop Alban Goodier S.J. 161pp. £4.00.

Crown of Sorrow. Meditations on the Passion. Alban Goodier. 165pp. £3.40.

The Last Things. Fr. James Alberione, SSP, STD. The four last things set out in the teaching of Scripture and Tradition, with meditations and prayers. Great. 357pp. £5.25.

The Antichrist. Fr. V. P. Micelli. Excellent book. 300pp. £13.80.

The Little Flowers of St. Francis. His life and miracles, a classic, the original contemporary accounts. Lovely. 290pp. £4.50.

The Little Flowers of St. Clare. P. Bargellini. Illustrated Life of St. Clare of Assisi, very good. 174pp. £3.95.

Brown Scapulars. Two good quality, with explanation/Ritual. £1.25.

Outlaws of Ravenhurst. Sr. Imelda Wallace. A tale of the Faith under persecution in Scotland. Fast moving and glorious. Hardback. 230pp. £10.00.

The Song at the Scaffold. A novelette based on the martyrdom of the Holy Carmelite nuns in Paris who sang the 'Salve' as they died. 110pp. £3.50.

Penny Catechism, traditional version, 1985 edition. Important. 50p.

Our latest Catalogue sent with each order. Mail Order Specialists.

Ask also for our Traditionalist List.

Shops and Bookstalls, ask for our Trade List.

CARMEL OF PLYMOUTH

1 Grenville Road, St. Judes, Plymouth.

Phone: Plymouth (0752) 266402